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Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace! For I am with thee, and no man shall set on thee to hurt thee.—*Acts 18. 9, 10.*

RELIGIOUS THOUGHT AND ACTIVITY.

An Indian missionary in the state of Washington was called on to address a large church gathering. Rising, he began to speak in the jargon of his tribe. Noting the look of consternation that spread over the faces of his hearers, he apologized, saying:

"I forgot for the moment that I was addressing foreigners!"

They tell of a large plain building which was used many years ago in Scotland by the Established Kirk, by the Free Church, and by the U. P. (United Presbyterian) Church. Each had a text on the walls. The Auld Kirk printed the text, "So were the churches ESTABLISHED." The Free Church chose the text, "The truth shall make you FREE," and the remaining body the text, "Thither the tribes go U. P."!

In a Gloucestershire (England) home there is a basket containing work for sale on behalf of missions. It is called **"Mrs. Dove's Children's Missionary Basket."** Since 1848 the basket has received and delivered a great variety of articles. In the first thirty-four years of its career the basket's traffic amounted to £451. It still exists, and its story may well stimulate the young people in other family circles to begin a plan which so greatly helps the work.

One of the lines of special effort of the Laymen's League of Pennsylvania is to promote **closer friendly relations among church people.** To this end they have adopted a "Seven Point Program," as follows:

Meetings of church officials, always for fellowship as well as business;

Quarterly meetings of the congregation, always for fellowship as well as business;

A church magazine, published weekly, monthly, quarterly, or annually;

Improved social and recreational opportunities and facilities for the whole church;

More of the friendly greeting to members and strangers at all services of the church;

A closer denominational fellowship between official boards and among the members of churches;

Closer interdenominational relations in community effort.

The Africa committee of the Committee of Reference and Counsel has called **an open conference on Africa** to be held in Hartford, Connecticut, October 30 to November 1. The sessions of the conference will be held in the Kennedy School of Missions.

Some of the problems to be considered at this conference, which will be attended largely by representatives of mission boards having work on that continent, will be: "The Present Situation in Africa," "Educational Objectives in Africa," "The Education of Women and Girls," "Coöperation for Africa and Africans," as well as a consideration of problems in hygiene and public health, languages and literature, and in the reaching of the people in large cities and mining centers of Africa. Plans will also be made looking toward the World Conference on Africa which is to be held during 1926.

When a man retires from business his son often inherits his private office and glass-topped desk, but not so often does he follow in his father's footsteps in the matter of an avocation.

Six sons of as many fathers in New York City have put the stamp of approval on one of their fathers' pet projects by taking the older men's places in helping to carry it on. They are sons of members of the Committee of Management of the West Side Y. M. C. A., and each has consented to serve on the committee in place of his parent. They are Charles P. Kingsley, James B. Mabon, Jr., Darwood G. Myers, Gilbert Colgate, Sherman Hoyt, and Henry N. Tifft, Jr. They grew up with the West Side branch.

As an indication of how the young men feel about it, one of them wrote:

"Up to the time I became a member of the Committee of Management I had been a member of the West Side branch for 11 years. During these years I spent a great deal of time at the branch, and became imbued with the spirit of the place itself, as well as with my father's loyalty towards and his pride in the Association. Naturally I felt the privilege of being given the opportunity to join those who had founded the branch and those who were to carry it on. It was the delight of the scrub, who, after the coach has looked him over, is told to report thereafter at the training table."

Church Union in Practice.

As an illustration of the way church union is developing in the church life of America, Rev. James R. Smith, church building secretary of the Congregational Church Building Society, tells in the report of this society to be made to the National Council of Congregational Churches which meets at Washington, D. C., this month, how the Congregational denominational officials advised the Congregational church of East Lansing, Mich., to withdraw from the denomination and to become an independent body, in order that three other denominations might coöperate with the Congregationalists in building a new church and paying the salary of the minister, thus ministering to the needs of an entire community.

This sort of policy marks an entire change from that of former years, when the denominations were all eagerly trying to build their own denominational churches.

East Lansing was an especially favorable situation for trying out this form of church coöperation. Here is situated the State Agricultural College, with 2000 students coming from all over the state and from many denominations. Around the college is a town of about 2000 people.

For many years there had been but one church in the community, and that a small Congregational church. To this church came a goodly number of students and townspeople. The time came when added church facilities were needed, and various denominational bodies were appealed to for help. But it was found that there were not enough people of any other denomination to build and keep up a church. So it came about that the Congregational national officers suggested that the Congregational church withdraw from its denomination, form a union church, and then appeal to the various denominations to help in building a new church and paying the expense of the pastor's salary.

The four denominational bodies uniting in this practical church union program are the Michigan Congregational Conference, the Michigan Baptist Convention, the Michigan Conference of the Methodist Episcopal Church, and the Synod of Michigan of the Presbyterian Church.

Each of these state bodies elects or appoints a member of the church as its representative on the board of trustees of the church, and the church members select six additional trustees, making a board of ten, which has in hand the business of the congregation.

A new house of worship costing $200,000 will be built with contributions from the local field and a contribution of $25,000 from each of the four denominations.

Dr. Smith points out that here is a case where the other denominations did not give to this church when it was a Congregational church, but that now when it has withdrawn from a denomination, official leaders plan to give it thousands of denominational money. This new plan is expected to secure the united and enthusiastic support of the Congregationalists as well as that of the other denominations represented.

STATISTICAL.

Final statistics compiled by the **American Baptist Foreign Mission Society** for the year 1924 show that during that year 19,956 converts were baptized on the ten mission fields of the society in the non-Christian world. This is the largest total ever reported in a single year in the history of the society.

Reports from European fields (not including Russia,) show that last year 10,401 converts were baptized in Europe. This also is the largest total ever reported by Baptists in Europe.

This makes a combined total for the non-Christian world and Europe of 30,357 converts baptized on their profession of faith in Jesus Christ.

The **Roman Catholic** hierarchy in the United States at present is composed of 16 archbishops and 101 bishops, with 23,697 parish priests and monks. The Roman Catholic population in the 48 states is given as 18,654,000. The reader will please note that these statistics do not speak of church membership, but of population, which of course is in striking contrast with Protestant statistics, which enumerate only active and responsible church members.

Roman Catholic schools have made progress in the United States during the past 25 years. There are at present about 7500 schools, colleges and academies, having more than 2,000,000 pupils. There are still, however, 2,000,000 Roman Catholic children who receive instruction in public schools, "where religion is strictly prohibited." A great congress was held in Pittsburgh in the month of June, where all the various schools in America, from the primary to the university, were represented by Roman Catholic delegates to study the methods and means best adapted for "making America Catholic."

Presbyterian Church Statistics.

More than $1,000,000 a week is paid out of the pockets of Presbyterians in America for the work of their denomination, or an average of over 57 cents a week per member, according to the annual statistics of the national Presbyterian Church.

Steady growth of the church is indicated in every phase of the statistics. There is a net gain for the year of 42,931 in the number of communicant members, which now totals 1,873,859, the largest in the history of the denomination. There were added on confession of faith 107,691, which is 20,059 more than the previous year. There were added by certificate from other churches 74,393, which is 7698 more than the previous year. There were restored to membership 12,249, which is 1140 more than were restored the previous year. The dismissals to other churches were 59,437, or 6063 more than were dismissed the year before. The suspensions from the rolls were 60,680, which was 568 less than the previous year. Deaths of members totalled 21,707, an increase of 494 over the previous year, a death rate of less than 12 per 1000.

> O Lord and Saviour Christ, who camest not to strive nor to cry, but to let thy words fall as the drops that water the earth: Grant to all who contend for the faith never to injure it by clamor or impatience, but speaking thy precious truth in love, so to present it that it may be loved, and that men may see in it thy goodness and thy beauty: who livest with the Father and the Holy Spirit, one God, world without end! Amen.

The Sunday school membership totals 1,596,259, a gain of 48,212 over the preceding year.

Infants baptized totalled 45,547, an increase of 4541 over the previous year. The baptisms on confession of faith were 37,318, which is 4829 more than the year before.

The church now has on its rolls 10,017 ministers, a net gain of 146 over the previous year. There were also 241 licentiates, a gain of 50; 150 local evangelists, a gain of 29; 1258 candidates, a gain of 7. The licensures for the year totalled 201, a loss of 8; ordinations 177, a gain of 8; installations 729, a gain of 22; pastoral dissolutions 652, or 21 fewer than the year before; ministers received from other denominations 159, or 56 more than the year before; ministers dismissed 72, an increase of 18. The whole number of ministers lost by death in the year was 178, or 3 more than the preceding year, showing a death rate of nearly 18 per 1000. The churches are officered by 47,986 elders, a gain of 1646, and by 19,324 deacons, a gain of 308.

The total number of churches in the denomination is now 9649, which is 254 fewer than in the preceding year. During the year 72 churches were organized, 6 more than the year before; 129 churches were dissolved, 21 fewer than the previous year; 3 churches were received, 1 less than the year before; 2 churches were dismissed, 1 more than the year before.

The financial statistics of the annual report show that the 9649 Presbyterian churches contributed a total of $57,382,988 to their various causes. This is $294,824 more than the total of the previous year.

Big business aptly describes the work conducted by the foreign missionaries of this church. Any business concern having 1589 American representatives and 9249 foreign agents selling its goods at 6612 agencies in 15 foreign countries, operating on a budget of seven million dollars annually, with several hundred thousand satisfied customers who are voluntary boosters for the business, might be regarded as a big and going concern. The foreign mission work of the Presbyterian church is as extensive as that.

It has grown to these proportions in 88 years, having been started in 1837, when the Board of Foreign Missions was organized. The total amount of money available last year for carrying on the work on mission fields and for administration and promotion in this country was $6,978,893. One-third of this was provided by people in foreign mission lands, familiarly called "native Christians."

A PRESBYTERIAN EVANGELISTIC INDEX FOR ONE HUNDRED YEARS.*

Rev. H. C. Weber.

The graph reproduced herewith is an attempt to visualize the activity of Presbyterian church membership in the matter of making new communicant members year by year. The scale shows the percentage of new members on confession in the total communicant membership reported for each year.

In 1832, during the revival season begun by Mr. Finney, the extraordinary high percentage of fifteen was recorded, that is to say, fifteen per cent of the membership reported that year was brand new. The percentage reported in 1924 was 4.7, the lowest with one exception (1919) since 1881.

The first reflection from this graph is that the church was very much on its job during the first decade of the hundred years. This was evidently a period of enthusiasm, home missionary effort and church extension. However imperfect the statistical reports for this period may be, they indicate an immense busy-ness in the work of winning new members and so spreading the church through the land. The effect of the controversies of the '30's is abruptly shown: the winning spirit of the church was blighted at once. The Old School line is followed in this graph. It is the better of the two. If the graph truly represents the situation, the cold hand of schism prevented the Presbyterian church from sweeping triumphantly through the country to become a more truly national church.

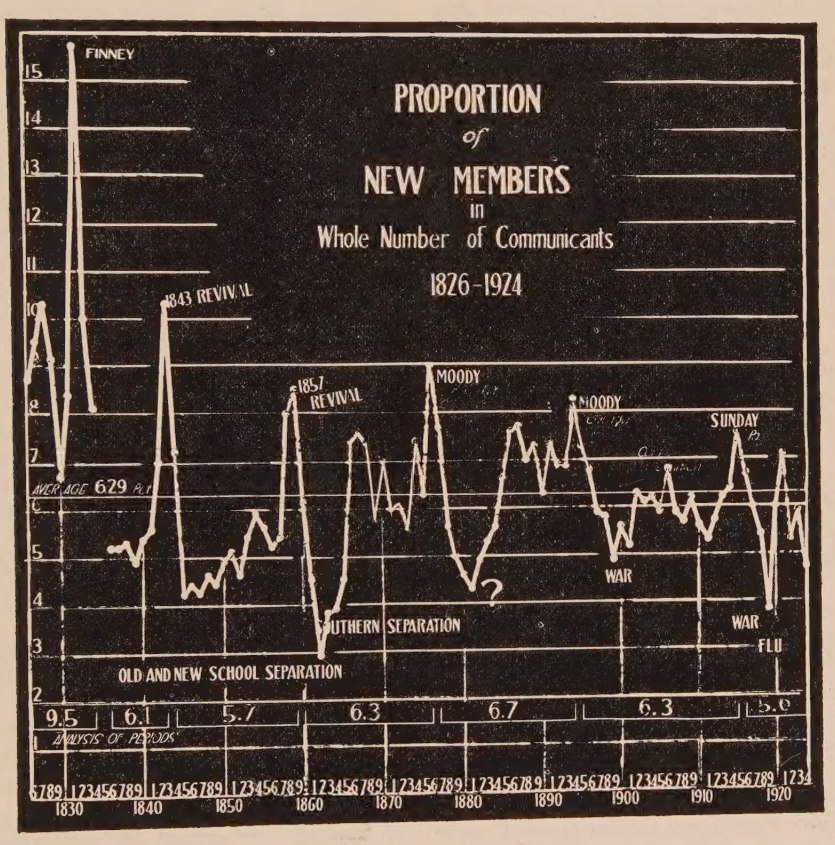
The second reflection has to do with revival evangelism. The church has responded less and less to this method of ingathering. At the same time it is evident that the Presbyterian church, in spite of its traditional steadiness, has responded and has registered its response in an unmistakable way to evangelistic and other campaigns.

Another curious thing about the graph is that the outstanding peaks are marked by some revival effort save the last, which followed the great New Era and Interchurch campaign, which succeeded in enlisting a great amount of individual and lay interest throughout the church. Each peak is, however, followed by a sharp depression, which, in general, may be said to negative the advance suggested by the peaks. A study of the percentages at the bottom of the graph, the analysis of periods, show very little variation from the average line of 6.29 per cent for the entire period.

The fourth reflection has to do with the low points. Every one of these is referable to controversy, either denominational or national, or both. The possible exception is the period from 1878 to 1884, which deserves intense individual study. In the judgment of the writer the science and religion controversy registers here and puts

* By courtesy of the "Presbyterian Magazine."

its pall over the upturned faces of adolescent youth until through Henry Drummond and others like him the pall was shifted and a wonderful reaction produced. It seems safe, however, to say this, that wherever controversy, by which hate or enmity or suspicion or dislike or the thinking of evil or ill will are organized or offered expression through organization, either on a national scale as in war or on a denominational scale as in theological or ecclesiastical disputings, is promoted, there



too the graph-line which stands for winsomeness is depressed. Controversy which is debate on the plane of good will is undoubtedly healthy and constructive. Ill will, on either or any side of a debate in the church, seems to register in terms of the response of young life to the call of the Master through his disciples. This response as recorded so far is before you in black and white. Its ups and downs deserve intensely prayerful consideration. Its downward course of the past year should stir up all the prayer-power and good will of the church.

[One thing seems plain, namely, that special evangelistic effort has been needed to lift the average of membership accessions to the high marks. It required the Chapman simultaneous campaigns and the summer tent work to hold up the average from 1900 to 1910.

As soon as special effort ended, a slump followed.

What results would other denominations show from a corresponding analysis? Were they too recruited generously as the result of the great revivals of the past century, and in other sections of the country than those occupied by the Presbyterian denomination?—Editor R. C. W.]

OTHER LANDS

In a recent booklet by Bishop Gore, entitled **"The Anglo-Catholic Movement**

Today," there is a chapter on "The Romanizing Tendency and the Restoration of Discipline," in which this high church bishop, himself a leader of the Anglo-Catholics, warns his comrades against their sins and licenses, and wishes for the revival of ecclesiastical courts that shall be able to exercise coercive discipline. He admits:

"There is no doubt that while the British public are tolerant of the Roman Catholic church in England because they have no fear of it, they are still—not only those outside the Church of England, but the vast majority of those within it,—resolved that 'the Reformation shall not be undone' nor the Church of England subjected anew to Rome."

"It is a matter for deep gratitude to God that the Icelandic government has now promised to give me the necessary licence to erect a broadcasting station at Akureyri," writes Mr. Arthur Gook in "Echoes of Service," regarding proposed **radio ministry in Iceland.**

"It may be asked, Why add this extra work to a burden which you say is already too great? My answer is, A gospel broadcasting station is the only solution of the missionary problem in Iceland, where traveling is so difficult, the people so scattered, and the workers so few. Our scheme in connection with it will, with God's blessing, do more than all the other branches of the missionary work to bring the gospel to those who have no present opportunity of hearing it. It will enable one missionary to do the work of a hundred or more, as far as the actual preaching of the Word is concerned. Even if it entailed giving up everything else, which of course it will not, it would still be a great advantage from the point of view of fulfilling our Lord's great command to preach the gospel to every creature. Letters are coming from all sorts of isolated corners, pouring out earnest thanks for this project, and begging me to remember them when receiving stations are being chosen. Three towns have already placed halls at my disposal.

"Early in May I paid a short visit to Reykjavik. God had sent me there just at the right time. I arrived only a few hours before the subject of broadcasting came before the Althing (Parliament), but in that time I was able to interview the Minister for Communications and three other officials, and obtain some important concessions, so that the licence granted me is satisfactory. I have never realized so strikingly the power of prayer in removing all difficulties. God's hand was manifest at every point. We have now perfect liberty to broadcast the gospel 'to every creature' in Iceland, and the responsibility rests on us to do it. About half the expense of erecting the central station at Akureyri has already been received, so that I am able to start getting the apparatus. Believers in Iceland in outlying districts are enthusiastic. Practically all have offered their help. One intelligent young farmer suggests gaining some knowledge of radio-telephony, after which he offers to put up aerials at various places in his county and to buy his own portable receiver in order to travel around to each of them in turn, so that many may thus hear the gospel. I hope, however, that each of these places will have a permanent receiver. I ask continued prayer that God, who has removed all the difficulties in Iceland, may now touch his people's hearts so that this project for his Son's glory may be carried to fruition."

The chief attraction to Protestants of the Holy Year activities in Rome is the **missionary exposition in the Vatican.** Ten temporary buildings, each 200 by 50 feet, and a corridor of the Vatican museum house the missionary exhibit, which seems to have been organized on a large scale and with great skill.

A summing up of the impression created upon "A Sojourner in Rome" has appeared in several exchanges as follows:

"Among all this one is at somewhat of a loss to know how to sum up general and valid appraisements. One cannot fail to note, however, two things: first, the points of emphasis, and second, the omissions.

"The bulk of the work has been put on the great museum-like set-up representing the countries, their products and their people. The next stress has been laid evidently on statistics of membership and growth. Lastly, emphasis has been put on illustrative forms of missionary work. Owing to the fact that the missionary task must be of necessity a personal and spiritual contact, this cannot be so easily set forth nor so greatly displayed.

"Having noted these items of emphasis, one's thought reverts to what seem to be unexpected Catholic omissions. Perhaps those feature most held by Protestant critics as undesirable in Catholicism are the ones that do not appear or are not emphasized as important. Possibly it is in deference to a great Protestant constituency that will visit these halls that these things are left out. But whatever the end in mind, the result would seem to justify the decision to omit. One wonders if these things might not be permanently omitted, to the advantage of the church and to the end of spiritual accord and the reunion of the flock of Christ. The heathen have enough of holy water and prayer devices of beads and wheels of their own. They have incense and sacerdotal robes sufficient now. They have a goodly supply of images and shrines to placate for themselves already. They have enough of the religion of things, and they cry out for the contact of the spirit.

"As if remembering this, there is here no display of these material accessories of worship, no figures of the crucifix exhibited, no marvelous fonts of holy water, and it is not evident that to make the sign of the cross is an essential element of salvation. Prayers to the saints, or exaltation of the Madonna, or masses for purgatorial relief would not here appear to be a part of Roman Catholic worship.

"With some lessening of evidences of rigidity and ritualism, and an addition of a school work of higher grade and compass, the exposition might well display the missionary effort of other branches on the field, such as the American Board of Commissioners, or the Foreign Board of the Methodist Episcopal Church."

The English Friends.

There is not a sufficient supply of young ministers with "concern" and consecrated ability coming forward. This, and the diminution in the number of Friends who do the devoted work their elders did in the Adult schools, has caused a great deal of thought of recent months. Some articles in "The Friends' Quarterly Examiner" on "Are We Drifting?" have caused a flutter of correspondence, and may easily give the cue to the Yearly Meeting. Officially, it has been decided to try to concentrate this year on plans for the future rather than on reports of the work of the past, and this falls in very well with a heart-searching inquiry as to the devotion and strength of our spirit and the fitness of our equipment to meet the great calls that are made upon our little band.

Numerically we Friends show a slight increase, chiefly on the Continent. We stand at about twenty thousand members in Great Britain. Take away old people, invalids, children, Friends residing abroad, and Friends who can do little society service, either from the strain of business or domestic toil, or from indifference, and it may be doubted if there are two thousand people left to bear the Quaker message to a world at a low ebb morally. All our active doings are practical deductions from our faith in the indwelling of God in man, leading to the sacredness of humanity and maintaining the bond of sympathy and good will which should pervade all nations, of whatever color their skin may be, and all competing classes in business. The same idea makes us smile at theological differences and all clerical claims. The presence of the Holy Spirit makes a quick end of these. But we have not enough men and women to write the books and pamphlets, to address the meetings and organize them, to collect and give money, to travel to the ends of the earth where neglected suffering exists, to watch Parliament, to work in settlements and prisons, to contest elections and sit in the House, to take seats on the bench and in local government, and to earn a living at the same time. If it were not for the work of our women, we should be weak indeed.—"Christian World."

Making the Resurrection Impossible.

Dr. Earl R. Bull, missionary of the Methodist Episcopal Church in charge of the work in the Loo Choo Islands District of Japan, in his travels about the island of Amakusa recently came across a huge grave marked by a large stone boulder on which it is stated that the heads of 11,111 Christians lie buried there.

The grave dates back to the year 1637, when the Japanese practically wiped out all the Christians who had been converted to the faith by Roman Catholic missionaries. The inscription over this grave tells that 33,333 Christians were slain, beheaded and buried. Their heads were buried in graves

many miles distant from the rest of their bodies. Only one-third of the Christian heads were buried in this particular island.

When Dr. Bull made inquiries in Nagasaki and elsewhere as to why the heads were buried in graves miles distant from the other parts of the bodies, he was told:

"When the Roman Catholic priests preached about the resurrection they said that Christians would rise again. Fearing that it might be true, the officials of the persecuting Shogun determined that they would make it impossible for them to rise again by separating different parts of the bodies of the dead Christians. If their heads were buried in one township and other parts of their bodies in another township, they concluded the resurrection was then impossible."

The stone monuments were erected by Buddhists in their spirit of mercy. They inscribed on each stone a circle to signify that life without ending depends not on how or where men are buried, but how men live in days of peace.

CURRENT THOUGHT.

The seven deadly social sins according to Canon Frederick Lewis Donaldson of Westminster Abbey are these:

Policies without principles;
Wealth without work;
Pleasure without conscience;
Knowledge without character;
Commerce and industry without morality;
Science without humanity;
Worship without sacrifice.

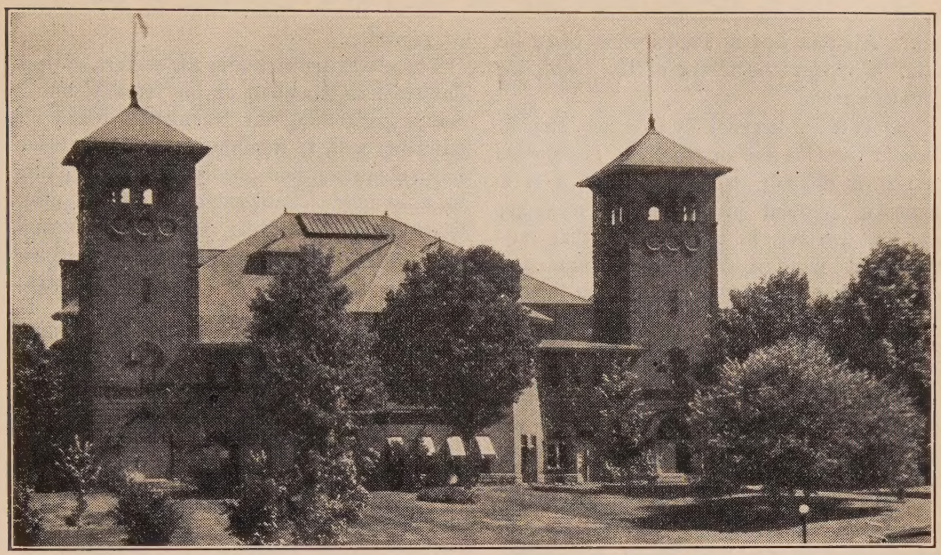
We must not blink the fact that one of the effects of emancipating (from creeds) has been to weaken incalculably the **foundations of religious faith** for millions of Christians before anything has been taken away. Tell it not in Gath, publish it not in the streets of Askelon, but we may well confess to each other that the glowing promises made to ourselves twenty years ago of a newly vitalized Christian faith have not been fulfilled.—James Bissett Pratt.

We recognize the greatness and value of the service which modern science is giving to the cause of truth in uncovering the facts of the natural world. We believe that **loyalty to fact** is a common ground for genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we protest against unwarranted procedures on the part of so-called scientists in making alleged discoveries a weapon of attack on the facts of religion; in using the particular sciences, such as psychology, biology, and geology, as if they necessarily contained knowledge pertaining to the Christian religion, setting aside the supernatural, and in teaching as facts what are merely hypotheses.—Southern Baptist Convention.

With all its narrowness of intellectual outlook, all the prohibitions which it laid on conduct, there was in this **earlier Methodism** a genuine fervor of belief which warmed the heart. It possessed also a profound poetic and imaginative quality. If it closed a great many doors which led into the world, it opened others into eternity. The plain and simple folk among whom my father ministered, ignorant as they were of earthly pleasure, were capable of spiritual ecstasy. Gathered in their prayer meetings and "love feasts," listening to the voice of impassioned eloquence, singing hymns which painted in the finest poetic diction the reality of the final triumph over death and the grave, they ceased to be common: they became the children of a strange rapture, their very faces were transfigured, they were clad in sudden brightness, as men and women illumined and inspired.—Dr. William J. Dawson.

To make a minister **a sort of business manager is** a prostitution of the most deplorable kind. I confess I dread the growth of such a type of minister. Always soliciting subscriptions! Always filling in schedules! Always summoning a committee! Always planning a new departure! When a minister prefers guarding machinery to preparing for the pulpit and preaching and visiting his people, that secularized minister sounds the death-knell of his ministry.

Moreover, ultra-organized churches give too great an opportunity to men who are inferior in everything but ambition. They



West Front of the Northfield Auditorium.

climb to the position of prestige to the detriment of abler men. On the score of being "administrators," and "good business men," they rule the church. And ecclesiastically, as everywhere, it is an ill sight to see "servants upon horses, and princes walking as servants upon the earth."—Dr. Dinsdale T. Young.

Urgency in Preaching.

In "The Greatest Service in the World," by the Right Rev. G. H. S. Walpole, D. D., bishop of Edinburgh, some striking things are said on the need for urgency in the preaching of the gospel.

"If," said the chairman of a religious conference in San Francisco, "You can do anything for us in America by sending us some one who will teach us how to preach, we shall be greatly indebted, for we cannot do it. We have lost the power of it."

Discussing this statement a company of Anglicans and Scottish Presbyterians agreed that it was the note of urgency that was lacking in the preaching of today.

"The modern preacher has no great anxiety about his people. His message is generally quiet and intelligent, full of ethical interest, but not urgent. It does not appear to matter very much whether what is being pressed is obeyed at once or not. There will, of course, be loss if men do not believe: it may be serious, but not the kind of loss pictured in the New Testament. The present moment is not critical."

Various reasons may be suggested for this attitude. The study of other religions has led to a widespread belief that while Christianity is certainly the best, yet it is only one among others, and that we must not be too exacting in pressing its claims as exclusive. The preaching of the fatherhood of God has produced a general feeling that he is not only very kind, but also very indulgent to men's sins. The reaction from a teaching about hell which was degrading in its thoughts of God and Christ, has led to what is felt to be a wise ignoring of the whole subject.

Yet there can be no question that if preaching is to be modeled on the New Testament it must have the note of urgency. At the very outset we are face to face with it in the preaching of the Baptist. "And so far from qualifying what his herald had said, Christ asserted it again and again with increased emphasis, using many striking pictures to drive it home. The house crushing in upon its occupants, the horrible refuse pit burning with unquenchable fire, the flood, Sodom and Gomorrah, the dark prison, are all images of future judgment. . . . . Men must repent at once and quickly. No time is to be lost. . . . . And they must not shrink from any measures, however desperate they may seem, if only they can

avoid the ultimate ruin to which unbelief led." All this was in Paul's view when he said, "Knowing the terror of the Lord, we persuade men."

The note of urgency is so often struck, both in the Old and in the New Testament, that it is difficult to avoid feeling it is a necessary element in the gospel message, and that we may be missing just that factor which gives a reasonable ground for such amazing acts as the incarnation, atonement and the resurrection, as well as that spiritual power which makes for conversion. "If men were really perishing, if the outlook of humanity were really so serious and grave as the Bible represents, then we can understand perfect Love undertaking anything and everything to save mankind. But if the race was slowly but surely evolving into perfect fulness of life by its own inherent power, then it is difficult to see why the Eternal should become man and die upon the cross."—"Expository Times."

The Philosophy of the Mourner's Bench.

Rev. H. C. Morrison, D. D.

I think perhaps the best part of my life has been spent at the mourner's bench. I do not mean the largest part of my life, but the most important and profitable part.

I do not mean that since the time I spent at the mourner's bench I may not have contributed more to the help of my fellow beings, but it was there in deep humility and repentance before God that I learned the lesson that I first must learn if I would learn other and higher lessons. I shall never cease to be grateful for the time I spent at the mourner's bench. First, I went there for pardon; second, I went there for cleansing, and I found the Lord at the place of prayer.

We understand there is no virtue in the mourner's bench, but it is a great thing to break away from the world and its people, walk out before men and angels, bow down at the place appointed for the unconverted to seek God, saying by the act of walking down the aisle and bowing at the mourner's bench:

"I am tired of sin and Satan! I forsake my wicked ways and surrender to God. I confess that I have been a sinner, and desire forgiveness."

These things count large in the seeking of salvation.

There was no virtue in the waters of Jordan, to heal Naaman of his leprosy, but it was a great thing for Naaman to break his stubborn will, to humble his pride, to teach him submission and obedience, to bring him to a humble acknowledgment of his utter dependence upon God. After the command was given, the Jordan was the only thing for him. Cleansing was awaiting him there; not in the water, but in the obedience. If he had only dipped six times he wouldn't have been healed. He was commanded to dip seven times, and he must go under the seventh time before there is a sign of healing; but he is conquered now, he is humble and obedient, and will go the full length. He obeys the commandment to the last dip, and he comes up healed.

The preacher must be careful not to ask any unreasonable thing of the sinner, and thus block his way, cut him off from Christ, and hinder his salvation. But it is not unreasonable to call on men to forsake their sinful associations, to come out from among them, to bow down at the altar of the church of God, to publicly confess his sin, to earnestly plead for mercy, to submit himself patiently and humbly to the instruction of the Lord's people, to ask for their prayers, and to give himself up entirely in humility, repentance and faith in Christ for the salvation of his soul.

We have come to times in which many ministers ask but little. The unsaved do but little, and get nothing. There are many professions these times where there is no possession. We have seen instances when it seemed like trifling with God, so little was required, so little was done: no humiliation, no true repentance, no earnest prayer, no saving faith, no regenerating power, no witness of the Spirit, no happy, earnest Christian living. It would be a good thing to turn back to the mourner's bench. There is nothing more comely and proper than that those who have sinned against God should come and mourn before God because of their sins. Our Lord Jesus himself has said, "Blessed are they that mourn, for they shall be comforted!" I thank God that in early life I found my way to the mourner's bench.—"Pentecostal Herald."

THE MISSION FIELD: AT HOME AND ABROAD.

Dr. Chauncey Goodrich, now in his 90th year, landed in China 60 years ago as a missionary of the American Board.

The belief that women will be the most potent force in **the disintegration of Islam** finds corroboration in the fact that they will not long submit to the state of degradation which Islam imposes upon them.

Babies everywhere make an appeal to loving hearts. Out of every ten **Korean babies** four never reach the age of two years.

Aside from free smallpox vaccinations the government makes no effort to reduce this waste. Severance Hospital, Seoul, assigns two doctors to the care of babies and to teaching pediatrics to students and nurses. They give public lectures on the subject. Korea has one million babies. Severance Hospital has eight cots.—"Korean Broadcasts."

On April 21st the Prince of Wales laid the foundation stone of the **Anglican cathedral at Lagos, West Africa.** In a cavity below the stone were placed copies of 18 versions of the Holy Scriptures which are in use in the Lagos diocese. Bishop Melville Jones writes:

"It seemed to me a pleasing bit of symbolism that the Scriptures should have been placed beneath the stone, for if the church out here is to be a strong and pure and living church, it must be founded on the Word of God, both the written Word and the incarnate Word of the Father to whom the written Word bears witness."

When the original church was built at Lagos only four versions of the Scriptures were in use in the diocese.

A gentleman of culture and intelligence, whose occupation has made him familiar with almost every town and village of **Guatemala** from the Atlantic to the Pacific, and who being a close observer knows whereof he speaks, lately made this remark:

"I am not a religious man, and have no brief for Protestantism or any other religion, but after careful observation I can say one thing: wherever in this whole country you find a man who is sober, industrious, honest, living in proper family relations, and trying to lead a clean life, you need ask no further questions,—you know to a certainty that the Evangelicals have captured him."

A testimony like this coming from so unbiased a source speaks volumes in favor of evangelical mission work. Beloved supporters of the Guatemala Mission, that's where your money and your prayers are going! As much can be said for nearly every evangelical mission in the world.—"Guatemala News."

Do Missions Cost?

When at home on furlough, I was repeatedly asked, "Do missions pay?" It seems to me, when we consider the commands of God and the conditions on the field, we have that question backward. Should not the real question be, "Do missions cost?"

If we were to check up the hours we have spent in sacrificial agonizing prayer for the regions beyond since we yielded our lives to God, I fear that most of us would be ashamed of our record. Have missions cost us anything in real sacrificial giving? And in service, how much have missions cost us in the definite yielding of our lives for service in the regions beyond? What a wonderful thing it would be if the church of Jesus Christ would tithe its membership, one out of every ten true church members in this country a real missionary! It would not be long before the remotest corners of the world would know God's plan of redemption. Is it not true that the reason there are so many heathen in the regions beyond is because missions have not cost the church very much in real sacrificial prayer, in sacrificial yielding of lives, and in sacrificial giving?—C. B. Hammel.

Hindu Sammy.

A regiment of British Tommies were encamped just outside a town in India, says a writer in an exchange. They were fresh from the home country, and everything was novel to them.

One morning soon after their arrival there went trotting along the road by the camp a Hindu Christian preacher. He carried a big Bible under one arm and an umbrella under the other. Altogether he

looked a quaint little figure as he ran along in the dust and the glare of the sun.

Some Tommies hailed him as he went by with an irreverent question:

"Hello, Sammy! How's Jesus this morning?"

The little fellow pulled up short and looked at them with his bright, dark, piercing eyes. Then, holding up the Bible, he said slowly:

"Do you sahibs mean to say that you who sent us this Holy Book talk of the Lord Jesus like that? Do the people of your great country send the gospel to us poor heathen and yet insult the Saviour?"

The men looked a bit uneasy at his words, but he went on.

"You say, 'How is Jesus this morning?' Jesus Christ is the same yesterday, today, and forever!"

And making the men a polite bow, the Hindu pursued his way with dignity.

That evening Sammy's wife was startled to see coming up the little garden path of their home, which was near the camp, two British soldiers. Her heart nearly stopped with fear, for she was sure her husband had somehow offended the great British Raj. The men inquired for her husband, and he came to the door. They at once seized him by the hand and earnestly they thanked him for his plucky speech of the morning.

"After you had gone," they said, "some of us felt ashamed, and we had a talk about it, and my mate and I went off into the woods, and—well—there we gave our hearts together to the Lord Jesus Christ. We've come to tell you so, feeling that it is all through what you said."

The dark eyes twinkled with joy, and between the white men and their brown brother there ran that current of sympathy which moves too deep for racial hindrances and grapples souls together in eternal friendship.

The Infectious "Yak."

"Where are all those people going, climbing the hill this morning?" asked old Mother Kim as she looked out of her kitchen door one bright morning in May.

"Hush! Speak low! Come near and I will tell you!" replied her neighbor. "I think they are following the foreign devil up Taichun Moro for a meeting."

"Foreign devil? What foreign devil?" exclaimed Mother Kim.

"Why don't you know? The tall white-faced thing that came flying into town on his spirit-wheel about a month ago. For my part I hardly dare look in that direction. They say he went to the big well in the village and put 'yak' (medicine) into it, so that anyone who drinks it now is compelled to follow him, willy-nilly, and believe the doctrine that he teaches, and there is no telling what the result may be. I don't know what they do up there under the trees. (Lowering her voice) I shouldn't be at all surprised if it is true that he has the evil eye, and that people can't get away who once listen to what he says. Why, they are going up there in tens and twenties! Be careful, Mother Kim, not to let any one of your family drink of that big well!"

This conversation took place in the little Korean town of Syenchun some 25 years ago, and now it is plain to be seen that that "yak"—virus, microbe, call it what you will,—has so affected the Korean people that high or low, far or near, they are obeying its impulse, spreading the "disease," and working with time, heart and money to pass on that good news that came to them to lighten their darkness and uplift their lives.

In that one village, instead of the meeting place under the trees on the hill, two great churches stand as a symbol of the influence of that message, filled Sunday after Sunday by the families, children and grandchildren, friends and neighbors, of the first few who drank of that wonderful "yak." Over 3000 people gather week by week. Outside of the town, in a radius of five miles fifteen other churches, too, have sprung up.

"Children Are Cheap!"

"Don't you want to come and see a baby that's been thrown away?" we were startled to hear Miss Chapin call last night, as we sat on the porch.

We followed her down the road to the "dead house," where they bring people when they think they are going to die. Here sat a little girl on a rough sack in the middle of the road, just a skeleton outline of what a little girl of seven ought to be.

A crowd of chattering, excited people gathered around her as she moaned in a

Tenting (near East Hall) during the Northfield Conferences.

weak little lifeless voice. Her master stood over her, scolding and arguing. There was no use keeping her, even though they had just paid $60 for her. They had started to take her back home from the dead house, after leaving her there alone all night and all day. The mistress, who had tiny bound feet, was loath to give her up. As long as she was not dead, there was hope, but the child could walk no farther than the middle of the road. Her limbs were mere toothpicks, her clothes, oh, so dirty, her little fingers uncanny and long, and the look of fear and misery on her little face was haunting!

They gave their consent at last to our taking her. Two Chinese women lifted the sack upon which she sat, a third supported her back, and home we brought her.

"They will give her shoes and stockings to wear," we heard them say in the crowd.

Chinese women with loving hands bathed her tenderly. They brought her milk and rice gruel, and how eagerly she drank! Then they laid her carefully on their own bed boards, where she lay in a dull stupor, while they told us her story. Her folks had come over from the mainland, where the robbers are burning and sacking daily and thousands are homeless and suffering unspeakable horrors. When they took the little girl from her father, she pleaded and begged him not to sell her.

"If I go away I won't see you for a long long time!" she sobbed.

"When rice is high, children are cheap," was his answer.

The tragedy of this one little life is enough. But when one multiplies it by thousands!

We have no plan for the child yet, no money, no clothes, no name even. But who knows what she may turn out to be? Three of our finest graduates, now teaching, were no more promising ten years ago. Now to see the beautiful accomplished girls they have become makes it almost unbelievable.—Mrs. Davis S. Tappan, Hainan.

Jewish Missions.

The vision of enlargement seen by the Chicago Hebrew Mission is not fading away, but seems to come nearer to realization. A letter from the superintendent, Rev. Charles P. Meeker, is in part as follows:

"A recent trip to the Coast, undertaken in response to an invitation from a committee of ministers and laymen of Denver, Colo., where we spent more than two weeks in an intensive campaign among the churches, was blessed of God to the organization of a new mission in that city. The brethren of Denver, facing the responsibility laid upon them by the Spirit of God of reaching the 12,000 or more neglected Jews in their city with the gospel, had been meeting in prayer for almost a year, seeking the mind of God for this work and

praying to be directed to the man of God's choice who should lay the whole matter before the churches. It was therefore with much fear and not a few misgivings that I responded to the invitation to assist in this undertaking. One cannot say, 'Go to now, we will have another mission to the Jews!' Many more missions are sadly needed. Indeed, 500 more in the U. S., instead of the paltry 50 we now have, would not be enough to meet the present need; yet there are serious problems to be met and solved before missions to Jews will be effective or successful. But Denver was ripe for the effort, and the preparatory work well done, as we soon learned. From the beginning the response was both spontaneous and generous. God opened the hearts of his children, and the churches were ready to respond. A supporting constituency was soon gathered. One woman offered to contribute $500 a year as soon as the mission was an established fact. Another offered to deed two lots in the Jewish section for the future home of the mission, if conveniently located. A young brother offered to pay the first four months' rent of a temporary building in which to begin the work. These are but a few of the providential evidences that God was in the venture of faith the brethren were promoting. Before the two weeks' campaign in the churches ended a board of directors was formed, comprising some of the choicest ministers and laymen of the city. A Women's Auxiliary of fine spirited women was also organized to assist in the ministrations of the newly founded mission. Hold this newest child of faith much before the throne of grace, that it may be one of the strongest and most flourishing missions of its kind in the country! Pray also that the right man to lead the work may soon be found!

"The rest of the trip was signally blessed. The beginning of another mission is in process in one of the Coast cities under the leadership of one of God's sterling ministers, and at least two other cities urgently invited us to return and assist in the establishment of a mission among the Jews in their midst. It looks like another visit to the Coast will be necessary before another year passes by.

"There are at least three large cities on the Coast now without organized work that should have flourishing missions to the Jews. These three cities have large populations of Jews, and no work being done by the churches to reach them. There are at least twenty cities in the States with populations of Jews anywhere from 10,000 to over 75,000 in which no organized effort to evangelize them is being supported by the churches of these cities or the denominational bodies of the country. The Lord has laid it on our heart to pray and labor, if the Lord tarries, to the end of seeing every one of these twenty or more cities the happy possessors of at least one thoroughly organized, efficient, and well manned mission to the Jews. This is our motto for the future of our work.

"There is also a movement on foot, and the first steps have already been taken, to have the Chicago Hebrew Mission represented in the evangelization of the Jews in Palestine."

The Blood of a Martyr.

Twenty years ago there was living in Nana Kru Town a white woman, the only white woman on this uncivilized heathen coast. Her name was Mary L. Allen, and this is what she wrote of herself in 1903:

"I was born in Old Virginia, February 17, 1857. My grandfather was a large slave owner. I was converted at the age of 34 in the People's Tabernacle, Denver, Colorado. After my conversion it seemed to me that I should devote my life to the evangelization of the black man whom my ancestors wronged in holding them as goods and chattels."

They had brought the black man from Africa and made him a slave. She would cross the sea to the black man's own country, Africa, bringing him the glad tidings of the Son of God, who would make him free indeed. God opened the way, and she came to Nana Kru, with its savagery, its tribal wars, its absolute sway of the devil doctor, its fetishes, its devil-worship and human sacrifices.

Incredible hardships and disappointments she bore. The natives would do nothing to help her. With each convert gained, tremendous hostility was aroused. As she herself wrote: "The devil is contending every inch of the ground, and he has had such undisputed sway that he will not brook any resistance."

In 1906, shattered in health, worn out by privations and exactions and downright hard work, trying with her own feeble hands and failing sight to weave a bamboo mat for her hut that was falling to pieces and which the Nana Kru people refused to help her repair, she ran a splinter of bamboo into her hand, blood-poisoning set in, and she died, a sacrifice to God for the redemption of his African sons and daughters.

In Nana Kru Town, not far from the devil doctor's big house, they laid her body in its lonely grave. They turned over her personal effects to the American consul, who later turned over the money, some $600, to Bishop Scott to be used to continue Mary L. Allen's work in Nana Kru. The church she had established soon fell to pieces, her school became scarce a memory. Nana Kru contentedly settled into deeper darkness,—and ten years passed!

Then Bishop Scott, who had always had in his heart a great love for the native people, decided to move a missionary over into Nana Kru, with the result that on July 6, 1913, Mrs. Williams and I were landed here, where we found practically the only trace of Mrs. Allen's presence and labors was her neglected grave.

What a contrast March 15, 1925, presents! A $3000 cement church, the finest building on the Kru Coast, bearing her name, filled with devout worshipers, who, but for her sacrificial starting of the work, would not have been saved! An additional God-given increase, a second beautiful new church building of iron and cement, in Nana Kru Town itself, where often Mary L. Allen had looked out from the door of her bamboo hut, heavy of heart perchance over lack of results but ever holding on by faith to that God to whom all things are possible! Think what it means, that to the building of that church the Nana Kru people themselves gave in cash and pledges $375,—the Nana Kru people who set their faces against Mary L. Allen in her lifetime and would not lift a finger to help! And two Nana Kru young men teach daily the children of that tribe in whose midst she laid down her life!

Thank God for Mary L. Allen! We rejoice at the privilege of honoring her memory through the naming of the beautiful new mission church The Mary L. Allen Memorial.—Rev. Walter B. and Maude Williams.

CHRISTIAN CONVERTS FROM THE RIFF FAMILY.

The North Africa Methodist Episcopal Conference was held this year up in the beautiful mountains of Kabylia, 100 miles east of Algiers, at Fort National, the regional station. This is also the military center of the French government for the Grand Kabylia containing a half million of Berber (Kabyle) people, living in their picturesque villages perched on the mountain tops. They are the same kind of folks, only more civilized, as those who are fighting the French and Spanish in the Riff region of Morocco, reports the Rev. Edwin F. Frease.

The French commandant at Fort National placed his own home and other military buildings at the conference disposal for entertainment. The commandant, the chief civilian officer, and the other principal officials and residents of the Fort, with their women folk, as well as a number of prominent Kabyles, were at the reception given to Bishop John L. Nuelsen and the conference, and gave a most hearty welcome. What a contrast to the suspicion and mistrust of only a few years ago!

Some instances of baptisms and conversions as reported to the conference may be of interest:

Looking from Fort National across the intervening ranges, one sees, perched on a crest in face of the highest cliff-crowned mountains of Algiers, the out-station in the Ouadias tribe, with several villages on neighboring heights. There in the little church building, the only one in these mountains, were baptized a stalwart, tall, Kabyle mountaineer, his wife and only child, and two upstanding young men. They are very different now from their Riff kinsmen in Morocco, still in medieval Moslem savagery.

Of the same sturdy stock, but this time in Algiers, on Easter Sunday were baptized five of the older girls of the Kabyle Girls' Home, and Sunday before conference nine of the older boys from the Algiers Boys' Home. All were baptized at their own request, after clear evidence of conversion and careful teaching. "Could you but see

the contrast between these girls and boys and their less fortunate brothers and sisters in the mountain villages!"

The pastor of the Methodist church at Algiers related the conversion of a former convict, of an Israelite, and of a Moslem woman. The Moslem woman convert is the owner of a small store, and does not hesitate to post up texts on the walls or to solicit subscriptions from her customers for the church collections.

The pastor of the French church at Constantine told how an inspector of the secret police assigned to visit the meetings to see what they were doing, was converted, and joined the church. A surgeon-major, much attracted by theosophy, came to the meetings and accepted Christ. A cultural official in the revenue department, brought up as a Roman Catholic but in great spiritual distress and darkness, was brought to the church by a devoted French layman, was converted, joined the church, and was sent as their lay delegate to the lay electoral conference. "His account of his seeking for and finding salvation as told before the conference in his beautiful French was one of the most thrilling and extraordinary I have ever heard. We do not think of the French as a religious people such as the Spanish, but everywhere do we find them hungry for the gospel of the Son of man."

One more incident, this time from the Arab Girls' Home at Constantine. The missionary, Miss Webb, relates that little Hazira was in the home three years, then was taken away by force, drugged and married at the age of 14, and was never expected to be seen again. Some time since a young, bedraggled woman came to the home, a tiny baby in her arms. She was almost fainting from fatigue. It was Hazira. She was too poor to be covered as she should have been; she was starving and destitute. "She and her husband had been driven by want from the mountains to the town, and she had sought us, her only friends. Of course we have helped her in finding work. But it was good to find that in spite of her miseries and poverty she had held fast to her faith in Christ, although only with us for three years as a little child. She begs us to take one of her children, 'that she may have what was denied me.'"

COLORFUL VILLAGE WORK IN INDIA.

Raymond Dudley writes from the Madura mission of fifteen days spent in May with the new Ford given him by Second Church, Waterbury, taking two magic lanterns and a camping outfit, also a pastor, a singing evangelist, and two visitors with the local workers. In those two weeks they gave 21 lantern lectures and held 60 meetings with 5000 hearers.

The village gathers in the evening. A Christian is beating a drum. The evangelist is singing the epic story of the Prodigal Son. The pastor proves the value of Christianity to the individual and the village. The magic lantern tells the story of Christ, with comment by the workers.

Multiply this scene by sixty in two weeks, then multiply by perhaps twenty more, and you get an idea of village evangelism in American Board stations in India! The results are proven in a hundred ways.

Bareilly is a beautiful district in which to work, with its long drives with pakur trees lining the road. They made such splendid shade. Many of the trees here have such lovely blossoms, blue, yellow, crimson, lavender and pink, and many of them are scented.

There are five big main roads leading out of Bareilly, and on three of them my work extends for 30 miles.

When we get to a village there is a general cry of "Bumboo cart. Bumboo cart! (Engine cart)," and all the youngsters in town are on the spot instanter. We go first to the home of the mukiya (head man), and if he is new to us we ask to have a meeting for the women in the courtyard. They soon begin to swarm in through the doors, from the roofs, over the walls, and the children with them. We tell the "old, old story" to thousands every year. To those to whom we go regularly we press home the truths of the Master, and try to get them to accept Jesus Christ as their Saviour.

People here are so caste-bound it is difficult for them to act alone. What the castes decide, that will they do, and so one must work diligently with the caste leaders. We sell Gospels and song books everywhere, and often as a result we are called for pri-

vate talks and interpretation of the facts therein stated.—Miss Jessie I. Peters.

It was pitch dark. The headlights of the Ford, piercing the blackness, revealed half-a-dozen loafers squatting near the arched gateway as we entered the village of Dhelon.

Maghi tuned up his drum and started down the lanes and byways, literally "drumming up" a crowd. But they were listlessly indifferent until Mr. Ferger lit the glaring magic lantern and flashed the first picture smack on to a mud wall. No need for white sheet or screen! Then they came forth, tumbling over themselves, blinking in the light and gazing wonder-eyed at their own illuminated wall. They squatted obediently in the dust, and even kept quiet when we tried to explain the pictures. Very soon the roadway was completely blocked, and the single creaking ox-cart that came lumbering up had to wait until the end of the performance.

Wrapt in awe at the sheer brilliance of it, they listened intently to the whole glorious narrative from manger-cradle to cross and empty tomb. One man gasped in sheer surprise at the reference to the water, which, if one drinks, he will never thirst again. In similar strain the Samaritan woman at the well had been struck with the extreme novelty of the notion. You could have almost heard a pin drop, even in the dusty roadway, as they gazed on the Master walking on the wave while the faltering Peter was sinking. How clearly they understood the scene before Pilate, these who are constantly crowding the courts where false witnesses can be bought for a trifle!. How we yearned to make the scene on the cross burn into their minds and hearts! Vernacular words tumbled over each other and got all tangled up, and we were sick at heart at the handicap of speech. The scene at the tomb seemed fairly to cry out its own message to these Oriental gropers in graveyards, "Why seek ye the living among the dead?" And last of all was pictured the entreating One, "Behold, I stand at the door and knock!" Oh, why don't they let him in?

As we folded up our kit and rode away, the village was again wrapt in its mantle of the night.—Rev. H. E. Anderson, Punjab.

norama of the Connecticut valley from Garnet Rock, showing the "Northfield" Hotel. The River an Main Street are hidden by the trees.

PUTTING LATIN AMERICA ON THE CHURCH MAP.

The Committee on Coöperation in Latin America, composed of representatives of the boards and societies conducting mission work there, met in New York last June to hear reports from the delegates to the recent Congress on Christian Work in South America held in Montevideo in April. Mr. Robert E. Speer, chairman of the committee, presented a most enthusiastic report of the Congress. He said in part:

"Before we went to Montevideo we expected that the Congress would result in lessening the work of the coöperative agencies at the home base, putting it upon the field. But just the opposite has been the result. Of their own accord the missions and churches in South America piled up fresh work that they think must be done for the present here at the home base. They felt they could not have a continental committee in South America, at least for the present. There are great social and economic differences between the various great territorial divisions. Brazil, for example, means to go its own road, and is entirely competent to do so. This is probably best for the rest of South America. Brazil unquestionably led in the Congress. The Spanish-speaking sections must have two agencies of their own. Means of communication in South America are poor, the population is scattered, and many conditions make it difficult to have unified administration of the work. At least there should be two sections of the South American work, the Brazilian section on one side, which is being competently cared for by their own committee, and a Spanish section on the other side.

"The fact that we cannot now establish unified administration on the field throws back on the committee here the work of coördination. Relations between them and us are of perfect confidence and understanding. The result of the Congress, instead of bringing a diminution of the tasks of this committee, has brought an increase of its tasks."

That South American Christians are clearly aware of the immensity and varied nature of the task before them, the need of an adequate program and well equipped leaders, is shown in the list of requests which they made. They asked for the help of the mission boards in providing the following persons to work in coöperation with all denominations:

Specialists in social service and public health for South America;

A publication agent for South America;

A secretary for coöperation for Spanish-speaking South America, and for certain regional committees of coöperation;

Apologetic lecturers;

Workers among Indians, among students in university centers, and among special groups of educated people, supported coöperatively.

If any local church, community or larger unit in the United States is looking for a program of Christian service, it can be found in the following list of activities in which the South Americans asked coöperation by mission boards:

A continental evangelistic campaign;

A continental survey of religious education, and the development of an indigenous curriculum for South American Sunday schools, with literature;

A Latin American conference of evangelical publishers and editors;

Coöperative community surveys and a united continental program for public health;

A union hymnbook in Spanish, and one in Portuguese;

Literature on social service;

More coöperative publication centers and union papers;

Prizes for literary production;

Union work among Indians;

Union international theological schools, with schools of social sciences and languages, and agricultural schools;

Federation of young people's societies;

United prayer league;

Common name "Evangelical" for churches, with denominational name in parenthesis when necessary;

Special studies requested for immigration, social and economic movements, cause and cure of war, religious education in the home, condition and amount of business of evangelical book stores;

Conferences,—regular annual meetings for general workers and educationalists, and purchase of permanent grounds for conferences.

Mr. S. G. Inman, the secretary of

the Committee on Coöperation in Latin America, spoke of the Findings as follows:

"The Congress showed that there is a feeling among the Protestant Churches in South America that they have arrived, that they are an integral part of Latin American life. There is no longer any question as to whether their organization is temporary or whether it is foreign. There is a South American evangelical church, its members living in their own homes as quietly and assuredly as we live in America. That feeling colored all the thinking at Montevideo. Probably it was at the Congress that it first arose to consciousness."

There is another side to the report of the Montevideo Congress which it is only fair to consider. Thus, the "Central American Bulletin," organ of the Central American Mission, has this to say, in part, regarding the report of the Commission on Church and Community presented at Montevideo, of which commission Bishop Francis J. McConnell was chairman. This report refers rather eulogistically to the work of Romanism in Latin America, and so draws the "Bulletin's" fire.

"Upon reading the above (report) one can appreciate the feeling of the man, who, after he had listened to a labored discourse on a certain subject, said that he knew as much about it as he did before, but that he was not quite so positive.

"Would not this impress one as being rather a strange way of giving a Protestant ministry to the Southern republics? We fail to understand the position of the denominations involved as voiced by this commission. We do not see how one can go into Central America preaching the simple gospel of the grace of God without witnessing on every hand the terrible consequences of the teaching and practices of the Roman Catholic church and without bringing upon himself the anathemas of the Roman hierarchy.

"If one believes himself called to do philanthropic work and to improve the social order, he will find a needy field in Latin America,—just because of the havoc wrought by Rome. Instead of civilizing and Christianizing the 'wild peoples' of these countries, as the commission reports, we find that they have been brought into abject bondage,—body, soul and spirit.

> We beseech thee, O Lord, to set our feet in a large place, where hearts are made pure from sin by faith in thee, where faces are turned to the light, where all are one in thee and no narrow domestic walls between man and man destroy the unity which thou hast made in the spirit of thy Son, Jesus Christ our Lord! Amen.

"In contrast with their fulsome flattery of the Roman Catholic church, we give the testimony of two Central American missionaries who have been preaching the gospel in that land for more than a quarter of a century. Mr. F. G. Toms says, 'The more experience I have with the teachings and practices of Rome, the more sure I am from God's Word that the more faithful one may be to the church of Rome the more sure is his eternal perdition.' Mr. A. E. Bishop says, 'If you have the slightest doubt of Central America being as needy as Africa, China or India, do listen to this: In my many years of labor among our own converts and those of other missions, I have never found one who has ever received a single ray of gospel light from Rome!' Concerning this system another has written, 'In Romanism there prevails in place of intelligent faith, a blind credulity; in place of divine realities, thick superstition; in place of a spiritual worship, a sensual; in place of the Word of God, the traditions of men; in place of the supremacy of Christ, a clerical despotism.'

"Surely a platform upon which Roman Catholic and deist organizations could comfortably stand would be a very uncomfortable place for Central American missionaries. Instead of promoting religious harmony in Central America, it would seem to us that the proposed plan would mean the setting up of a religious Babel in which the Holy Spirit could have no part. We do not understand how a true Christian could afford to have any fellowship whatever with such a movement. We trust the missionaries of the various denominations will not be turned aside from a simple gospel ministry to engage in such a vague and unscriptural service as that recommended. While we are not in Central America to throw stones at the Roman Catholic church and its emissaries, neither do we propose to shower bouquets upon them."

FIFTY YEARS AFTER.*

D. L. Moody's Influence in Great Britain.

Rev. J. Stuart Holden, D. D.

It may be a matter of some surprise to you to learn that D. L. Moody is not known in Great Britain for his work as an educator. There are thousands of people who revere his name there who have never heard of the Northfield Schools. It is not as a founder of schools, great and honorable as is his record amongst educators in this country, that Mr. Moody is known and loved in Great Britain. It is first and last as an evangelist, as a preacher of the gospel of Jesus Christ, that he is held in highest esteem. There are some men whose work, when they themselves pass over, fades out of memory and indeed out of the gratitude of those who were at the time helped and blessed by it. The very opposite is true of Mr. Moody and his work. His name is more fragrant today, if possible, than it was when he was with us; and there are few Christian enterprises over there which do not directly owe, in some measure, their abiding inspiration to the blessing which came to them through Mr. Moody in the days of the great revival in which he was so greatly used. If there was any man who has ever touched the life of Great Britain in a creative way in regard to the things that are vital, and of whom it may be said in words of Scripture that "He, being dead, yet speaketh," that man was D. L. Moody.

His life and work in Great Britain are best likened to a reservoir, from which streams of Christian enterprise have flowed, and still continue to flow, throughout the land. Looking out upon the best efforts now maintained there, without any fear of making an exaggerated statement I can say that a large number of them took their rise in the Evangelistic Revival which God graciously gave in the days when D. L. Moody visited us. And still more of them look back upon that time as to the beginning of a new era of increased usefulness by an access of spiritual power through his ministry.

One of the most notable features of his work was the influence he wielded at the University of Cambridge.

University life in England differs considerably from that with which you are familiar in this country. It is much more exclusive and less open to external influences, which fact makes the record of Mr. Moody's mission in Cambridge all the more notable.

A few members of the University who had heard of his work in other places took upon themselves the responsibility of inviting him to hold a series of meetings for undergraduates in the largest hall available. But the undergraduates themselves were determined not to hear him, and his first meeting was an utter fiasco. They piled the chairs in a pyramid, sang ribald songs, roared with laughter at his American accent as he tried to quell the disorder; and the meeting—if such it could be called,—broke up in confusion.

Some of these, however, who had been responsible for inviting him, subsequently went round to the rooms of the ringleaders of this unseemly riot and talked so straightly to them about the ungentlemanliness of their conduct toward a distinguished visitor that they themselves called upon Mr. Moody next morning at his hotel to offer their apologies. It was characteristic of him that he refused to accept them.

"No," he said; "you have insulted not me but my Master, and that publicly, and if you have any apologies to make you must make them as publicly and to him!"

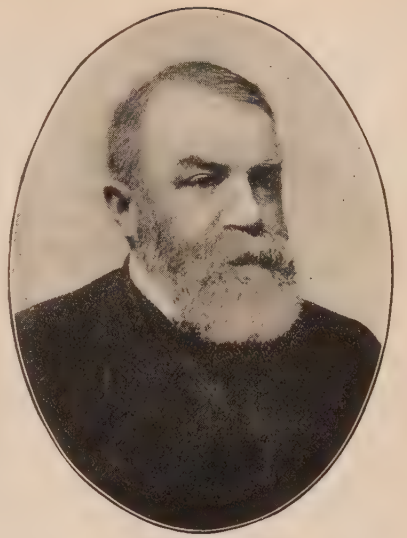
The result of his handling the situation in this way was that that same evening these men, most of them leaders in the athletic life of the University, were found in the front row at his meeting, and their example encouraged large numbers of other students to be present also. Before the week passed, many of them had definitely handed in their allegiance to Jesus Christ. Some of these men are amongst my own friends today, known and respected throughout our land for their magnificent service to Christ.

It would be simply impossible to overstate the abiding effect of that mission upon the life of the University. For it continues to this day.

* An address at Mount Hermon School.

As one outcome the Cambridge Inter-Collegiate Christian Union was formed. Under its auspices a daily prayer meeting has been held on every day of the University year for the last fifty years! When I was up there a week or two ago I found between seventy and eighty men at one o'clock, between morning lectures and afternoon athletics, spending a quiet half-hour in united prayer for the work of God in the University. And every Sunday evening this Union conducts an evangelistic service entirely for students, which is addressed in turn by the most distinguished evangelical preachers of all the churches in Great Britain, and by means of which literally thousands of men, since Mr. Moody's day, have been brought to Christ and led into his service. All over the world, in every mission field as well as in influential pulpits and professional positions in England,—in medicine, journalism, the Bar, the Arts, and in commercial life,—are to be found men who owe the beginnings of their Christian discipleship to the work at Cambridge inaugurated so inauspiciously by Mr. Moody.

Inevitably as a result of the fellowship of the men brought to Christ at Mr. Moody's Cambridge mission, a great missionary impulse was given to the religious life of the University, and a few years afterwards seven leading Cambridge men banded themselves together to go to China. One was the stroke of the University eight, and another captain of the University cricket team, while the others were all more or less distinguished in academic life. They offered themselves to the China Inland Mission. Before sailing for China they toured our country, holding meetings in every student center as well as in most of the large towns; and everywhere their presence and testimony resulted in a quickening of spiritual life and interest. Large numbers of other young men were moved to follow them as they followed Christ, so that today we look back on the days of "The Cambridge Seven" as definitely marking an epoch in missionary progress. And all this sprang from Mr. Moody's mission. Is it any wonder that today he, being dead, yet speaks loudly in our country? His influence upon the missionary interests alone, which we in England endeavor to serve, is



D. L. Moody.

simply incalculable. And the stream still flows, widening and deepening in its course.

But not by any means was his influence confined to or even most notable amongst University men. Just before Christmas a great meeting was held in the city of Glasgow to commemorate the fiftieth anniversary of Mr. Moody's mission in that great center of population and industry.

It was convened by the Glasgow Evangelistic Association, which itself owes its formation to the influence and impulse of those days of revival. The Association carries on a most comprehensive system of philanthropic and evangelistic enterprise amongst all classes of the community, especially amongst the poor. It maintains a Bible Training Institute, in which some five hundred young people are always in residence being prepared for home and foreign missionary service. It visits prisoners in their cells, sick folk in their hospital wards, slum-dwellers in their apologies for homes, and to them all takes the message of Christ's redeeming love and uplifting power. It literally covers that vast city, the second largest in Great Britain, with a network of beneficent organizations, all inspired in its work by devotion to Jesus Christ and in the main carried out by a corps of unpaid workers.

Under such auspices was this great meeting of over 3000 people held, presided over

by the lord provost of the city, who was surrounded on the platform by some of the leading citizens. I wish that you boys, who are inheritors of the great legacy which D. L. Moody left to the world in Mount Hermon School, could have been at that meeting and have felt the thrill of gratitude to God for his life with which that vast assembly throbbed. One after another, men now prominent in various walks of life, rose to tell how they had been themselves brought to Christ under his influence, and how they owed everything in life, under God, to him. These were not mere nobodies, but men who are making a big contribution to the well-being of their city, men whose names stand for the highest things in the community's life.

During the course of the meeting one speaker asked all those present who had themselves been converted in the days of D. L. Moody to rise. Some sixty men and women did so. This, after a lapse of fifty years, was in itself remarkable. Still more remarkable, however, was the response to a second request to all those who had been converted through the instrumentality of the Association of which he was the virtual founder, to rise. Upwards of six hundred did so, amid an impressive silence broken by an equally impressive and spontaneous song of praise.

Perhaps the most remarkable incident in that remarkable meeting was a brief address by Sir John H. M. Graham, one of the leading business men in Scotland, now an old man of eighty-two years of age. He appeared on the platform on crutches, being bent almost double by neuritis, and told us that he was there in direct defiance of his doctor's orders. He himself had been brought to Christ as a young man in Mr. Moody's mission in Glasgow, and had subsequently seen a good deal of his work in other centers also. He told the following incident, which I think up to that time had never been reported.

At a meeting in Exeter Hall, London, at which Mr. Moody was preaching, he (Sir John Graham) had sat between Mr. Gladstone and Mr. Matthew Arnold,—the former then prime minister of England and the latter one of our most distinguished men of letters.

At the close of the service Mr. Gladstone turned to his two companions and said: "I thank God that I have lived to see the day when he should bless his church on earth by the gift of a man able to preach the gospel of Christ as we have heard it preached this afternoon!"

Arnold, who was a cultured agnostic, said: "Mr. Gladstone, I would give all that I have if I could only believe it!"

It is difficult to find language to express the impression made by the recital of that incident in that crowded meeting, recording as it did the fact of Mr. Moody's influence in circles usually so far removed from evangelistic contact.

At that same meeting there rose also a friend of mine who told of a memorable evening in the Glasgow mission of fifty years ago when not less than 101 young men definitely pledged themselves to Jesus Christ. He himself was one of them, and is now one of the leaders of God's work in Scotland. Recently he had traveled extensively in other lands, and he told how in the Near and Far East, in Australia, in Canada, and here in your own country, he had found numbers of that "101 Band,"—some as missionaries, others in business posts, doing splendid service as living witnesses for Christ.

And all this is the direct outcome of the work of this one man, D. L. Moody, whose sole equipment for the work was the simplicity of his faith in Christ, the sterling character which that faith in Christ produced in him, and his undeflected purpose to do the will of Christ at all costs!

If Mr. Moody were here today and we were privileged to say to him some of these things I am saying to you,—that through his fidelity to Christ and his gospel he has multiplied himself by putting his own conviction and something of his own vision and spirit into so many hundreds of lives who are today, all over the world, carrying on the work of the kingdom of God, he would say what Paul the apostle said, "Not I, but Christ who liveth in me!" It was your own Emerson who said that every living institution is the lengthening shadow of its founder, and I never come to Northfield and Mount Hermon without being reminded of that saying. You who live here are perhaps in danger of taking too much for granted in this respect, and of forgetting that these schools exist not as a monument

to D. L. Moody's educational interests, but as one other tangible expression of his work and influence as an evangelist. As I have already said, Moody the educator is unknown in Great Britain where his greatest work was done. The name of Moody the evangelist will live as long as the English language is spoken.

There is one word which I wish you boys would mark in your Bibles. It is in the 13th chapter of the letter to the Hebrews. The writer has been speaking of those who have gone before, of those who have been pioneers in the way of faith, whose example he urges upon those to whom he writes, begging them to consider "the end of their conversation" ("Jesus Christ the same yesterday, and today, and for ever"). Mark them in your Bibles, and as often as you say them refer them to D. L. Moody, to whom you here owe so much! For this was the objective of his entire life, to impress upon all with whom he came into contact the creative conviction of his own soul, that Jesus Christ is the unchanged and unchanging Saviour and Lord of men.

WHAT THINK YE OF CHRIST?*

Rev. Francis Shunk Downs.

The theme of our conference this year is "The Living Christ." Again and again as I have thought about it I have come to those words of Jesus recorded in Matthew's Gospel, 22nd chapter and 42nd verse: "What think ye of Christ?" In these words I have found the subject for this evening.

It is not strange that such a personality as that of Jesus should awaken comment and arouse discussion. His unique character and life were a puzzle to the Pharisees and many others of his day. Wherever he went men took sides: they were either for him or against him. He created a riot of hate or a revival of life. And ever since he lived on earth, wherever his gospel has been proclaimed, at home or abroad, in every generation, that gospel has been and still is a savor of life unto life and of death unto death.

There were those in his day who sought to discover a flaw in his moral life and in his spiritual character, and they were oftimes asking questions in order that they might embarrass him or discredit him.

One day Jesus turned to the group about him and asked them a question: "What think ye of Christ? Whose son is he?"

They answered: "The son of David."

He said unto them: "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then in spirit called him Lord, how is he his son?"

And we read that no man could answer him a word, and after that dared not ask him any more questions. There never has been such a debater as Jesus Christ.

Let us see exactly what he did ask, for so often we misread Scripture, or put something into it which is not there; and many people in order to solve their own questions of spirit, their own problems of life, their own relation to God, have asked other questions than this supreme question of life.

Jesus did not ask: "What do you think of RELIGION?"

Some men substitute that for the question he did ask. All men are religious. All men have capacity to know God. We know plenty of people who are religious, but who do not know God, the true and the living God. Just because people in non-Christian lands are religious is why we go to them. Religion in that sense never saved anybody.

Harold Begbie, the author of "Twice-Born Men" and "Painted Windows," has also written several interesting novels. In one of those novels he tells of an aged woman who all her life had withstood the appeal and the claim of Christ. She was sick. An English clergyman came into her life at that time, and several weeks later she found her Lord. Her granddaughter, a somewhat cynical young woman in her attitude not only toward religion, but toward life, went into her room, and seeing the new peace and joy which was in her grandmother's face, she said:

* Northfield Young Women's Conference, 1925. Mr. Downs is a secretary of the Presbyterian Board of Foreign Missions.

"What is it, Grannie? Religion?"

And the answer came back: "No: Christ!"

Neither did Jesus ask: "What do you think of CREEDS?"

I recall, several years ago in Germantown, a young man coming to me one evening before prayer-meeting and saying:

"I would like to join this church provided you believe what I believe."

I said: "What do you believe?"

He said: "I believe in the fourfold salvation," and he went on to tell me what that was. There was one part of it which I could not believe in at all. But this is what I said to him:

"While the Presbyterian church requires their official teachers and ministers, their authorized preachers of the Word, as well as those who rule, to subscribe to a creed, to a confession of faith and to a form of government, etc., any person may become a member of the Presbyterian church if they will accept Jesus Christ sincerely as their Saviour and Lord. Simple, sincere faith in him is the only condition of church membership."

Creeds have their place, their important place, and are all right in their place, but Jesus did not ask about creeds.

Neither did Jesus Christ ask the people of his day or of our day: "What do you think of the CHURCH?"

Oh, how many people today answer that question wrongly because they have not answered the primary question first! Many people substitute this question, "What do I think of the church?" for the question Jesus asked.

The church, founded by him, purchased with his own blood, his bride; the church, where the little children find the way of life; the church, from whose doors there go into all the world the streams that purify and ennoble and redeem life; the church, the chief of police in every town, in every city, in every nation; the church, the custodian of the oracles of God, the lighthouse from which streams forth the light that scatters the darkness of earth; the church, the chief factor in making "the kingdoms of this world the kingdoms of our Lord and of his Christ"! Yes, there are many here tonight who can say deep down in their souls that the church for them is the place where the Word of God is proclaimed, where the love of God is manifested, where the Spirit of God is revealed, where the unity of God is perceived, and where the power of God is made known. "My church is the hearth of my faith, the home of my soul, the altar of my devotion, the center of my affection, the foretaste of heaven." Yet Jesus Christ never asked anyone, "What do you think of the church?" And if we seek to answer that question adequately without answering the supreme question rightly, we will fail in our answer concerning the church.

Neither does Jesus ask anyone: "What do you think of CHRISTIAN CIVILIZATION?" —this great by-product of his coming into the world.

How necessary it is today that all of us who name the name of Christ should see to it that we carry into every sphere of life his teachings, his principles, his spirit: and if we have truly known him, then in all of our life and living, in all of our problems at home, in all of our problems abroad, to take him who is the only final and sufficient solution, and apply him to them all! If the great host of those who call themselves Christians had been giving all of their witness, all of their testimony and influence, not to Christian civilization, a product of his presence in the world, ten or fifteen or twenty years ago, but rather had been witnessing to the Christ and loyally following him at whatever cost, instead of an Armageddon we might have had a Pentecost!

However important they are in their place,—and they must be asked and answered aright,—Jesus does not ask, What do you think of religion, or of the church, or of creeds, or of Christian civilization: he turns to every one of us and asks the question which he has been asking down the centuries, What think ye of CHRIST?

It is the supreme question of life. It is the question of the hour. It is your question, to be answered one way or another tonight.

But if we are to answer that question aright, we must know who he is. Who is this unique figure that appeared nineteen centuries ago upon the stage of history?

WHO IS JESUS?

I am sure that every one in this audi-

torium tonight agrees that Jesus is the greatest man who has ever lived on earth.

What do I mean by "great"? Anyone is great according to the quality of his character and the extent of his influence. Time forbids that we even refer to the extent of this Man's influence in the earth, but he does stand out in his own character and life as the greatest man who has ever lived.

Jean Paul Richter says words which echo in every one of our hearts: "He is the holiest among the mighty, the mightiest among the holy. He lifted with his pierced hands empires off their hinges, and turned the stream of centuries into new channels."

Never was there such a teacher. He is the superior of all, the master teacher. Mr. Moody's father used to say that as a physician, if men today could heal as Jesus did, how soon they would have a world-wide reputation! He stands out as the great ideal, the great leader, the one who makes possible all true life in the world. And yet who of us dares, as some do, to think of him as Jesus the Great, or Jesus the Only?

Who is he? He is not only the greatest man who ever lived, but as we read the record of his personality and of his life, we see that he is the only sinless man who ever trod this earth, the chief among ten thousand, the altogether lovely.

Someone has said that he is not only separate from sinners,—he is distinct from saints. And he won his spurs, may I say it reverently, down in the dust and dirt of things, on the firing line of life; bone of our bone, flesh of our flesh, tempted in all points like as you and I, yet without sin: so that he is able to succor us who are tempted, and to provide the way of escape and of victory. He is the world's only sinless man.

He fulfilled in his person God's perfect law. He exhibited in living characters that he was God's ideal man. Plato, centuries ago, longed to see the moral law become a person. When Jesus came his wish was fulfilled.

But as we read the record of his personality and of his life, we find that he is not only the greatest man who ever lived, not only the only sinless man, but he is the Saviour of sinners.

Never did he know the unrest that comes from wrongdoing, but he could say, as no other dared ever to say, "Come unto me, and I will give you rest!" He never knew the inertness and the deadness that come from evil thought or deed, yet he could say, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." He never wandered away from God's paths or plans for his life, not once, but he could go further and say, "I am the good Shepherd. The good shepherd layeth down his life for his sheep." And if you would behold the true nature of your God, if you would know his heart and mind toward all the children of men, see him in Jesus, God coming in Christ, reconciling the world unto himself through him who knew no sin being made sin for us, that we might be the righteousness of God in him! For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have—have tonight, have whenever we come,—eternal life.

Several years ago I was giving some addresses at Princeton University and having a number of conferences, individual talks, with men in the university. On the closing day I was hurrying to make my train, and had stopped at a hotel across Nassau Street to get a bit of lunch. As I sat there, with only one or two people in the dining room, a man came in and sat down opposite to me at the table. I thought to myself, though somewhat tired from the day's work and the week's work, Here is a chance probably to say another word for Christ. So I fell into conversation with him, and asked him what he thought of the Washington Conference. He told me. I thought at first he was a Japanese, but I was not sure and did not like to ask. Finally he told me he was from Siam, and that he was a student at the university.

I said: "Why, I know some people in Siam!"

He said: "Missionaries?"

"Yes, missionaries." Then I added, "I understand that your king is an Oxford man, that he is not a Christian, but that he looks with favor upon Christianity."

He said: "Yes, that is true."

Then after a minute or more of conver-

sation, I turned to him and said: "And what are you?"

"I am a Buddhist."

"Well," I said, "I am a Christian."

"Well, do you know, I do not think there is very much difference between a Christian and a Buddhist."

I said: "I want to get exactly what you have in your mind, and if I understand what you have in your mind, I think I see what you mean. You mean that the outward life, the outward conduct, of a good Buddhist, is somewhat similar to the outward conduct of a good Christian."

He said: "Yes, that is about what I mean."

"Well," I said, "perhaps that is so, probably it is so, but there is a difference." Then I asked, "Have you ever been to Chicago?"

"No."

"Well," I said, "some years ago there was a great exposition held there, and at that exposition there was a Parliament of Religions."

He said: "Yes, I have heard about that."

Then I asked him: "Do you know Shakspere?"

He said: "Oh, yes!"

"Macbeth?"

"Yes."

"Well," I said, "at that Parliament of Religions all the great ethnic faiths and religions of the world were represented. Their leading representatives arose one after another to speak for their respective religions. Someone spoke for Hinduism, someone for Confucianism, someone for Mohammedanism, someone for Buddhism. When they had all spoken of what they thought was the highest and best and the most distinctive features of their religion, Dr. Joseph Cook arose to speak for Christianity. As he faced that throng and those representatives of all the religions in the world, this is what he said: 'Who will wash white my red right hand? Can you, Confucianism? Can you, Hinduism? Can you, Mohammedanism? Can you, Buddhism? Who will wash white my red right hand? Not one of you is able to do that, and on your own testimony you do not claim to be able to do it. But Christianity claims to do it, and in the lives of ten thousand times ten thousand has proved that Christ has power on earth to forgive sins, that Christ pardons all guilt, that Christ saves from sin, that Christ transforms life, and makes all things that were old new.'"

Who is Jesus? He is not only the greatest man in all the world, he is not only the sinless man, but he is the Saviour of all men. For all have come short and have sinned, all need him who came that they might return to the Father's heart and to the Father's home. Christ died to redeem us, and his blood cleanseth us from all sin.

But there may be some here who say: "Yes, this is all set forth in the four Gospels, but I cannot believe it."

Well, a great deal might be said about that. Tonight I will only say this one word to you, if you are bothered by that, or if that stands between you and the acceptance of Christ. Do you think that four men such as these writers could have invented those wondrous sayings of Jesus, or could have created such a character as the sinless Jesus? The great poets and dramatists of the world have never been able to do that. How could we expect four sinful, limited, ignorant men to do it? A stream never rises higher than its source. Why did they give us the One of whom we have been speaking tonight, and hand him down to us? Because they had the model before them, not affirmed by their minds merely, but exhibited in life before them in daily walk and conversation and deed. They made faithful reproduction and copy of what they saw and heard; and because they were faithful in their copy of that which was perfect, we today have the story of the sinless Man and the Saviour of all who have sinned.

There may also be those here tonight who say: "I follow Jesus as the perfect teacher or prophet. I follow after him to imitate that matchless life, that I might more and more, if possible, attain unto his strength of character, unto his beauty of spirit, unto the love that he showed to all men. But as to believing he is God in the flesh, the Son of God, I don't know, I don't believe."

One day, when he was on earth, Jesus turned to those who could not think of him as the Son of God, and said: "I and the Father are one." We know what he meant, for they took up stones to kill him because he

made himself equal with God; not the perfect expression of our humanity merely, but equal with God. Either he was mistaken or he deliberately told what was false. If he is a perfect teacher of truth and is the truth, he could not be mistaken. If he is what all admit him to be, the ideal, perfect character, he could not have told a lie. For those of us who have never bowed before him as our God, let us in the logic of it as well as through the constraint of his love, go further than to confess him as teacher, or perfect man, and with Thomas, who also had his doubts, cry, "My Lord and my God!"

And yet as you think on this man, Christ Jesus, this Saviour, do you know that it is possible to believe these facts concerning him,—his humanity, his sinlessness, his deity,—and yet not be a Christian, not know him in our hearts, in our lives?

I think of a New York lawyer who said several years ago that he could be a Christian if he could believe that Jesus Christ rose from the dead. He had a minister friend who said, "I will be glad to give to you the evidence of this fact." His friend submitted it to him. He took it home. A week or ten days passed. He came back to his minister friend, and as he turned the manuscript over to him, this is what he said: "I believe now beyond all reasonable doubt from the historical evidence of credible witnesses that Jesus Christ arose from the dead." And he added, "But I am no more a Christian now than I was when I took the evidence from you ten days ago." Then, speaking in a lower tone, he said, "I have come to find out that the chief trouble is not with my head: it is with my heart."

What think ye of Christ? Have you ever had the experience that as you began to think about Christ you found he was beginning to think about you? Did you ever sit down to study and to examine him, and suddenly come to the realization that he was examining you? You are asking yourself what you think of Christ, and a voice so still but insistent whispers in your spirit and says, "What will you do with Jesus that is called the Christ?" You may, each of you, examine Jesus Christ with intellectual impartiality, but you cannot examine him, not one of you, with moral neutrality. There he stands, the fact of history, but suddenly he has become a part of you, for he is a fact before your conscience. "What will I do with this Man?" And you are face to face with the great choice of life, the supreme choice.

If you want to be a coward, and turn away from him and walk in the other direction, whether you pass through the greatest universities of our land or should work in the most humble station with your hands, Christ forever will remain for you just a fact of history, someone who lived nineteen hundred years ago. But if you heed that voice, if you yield to that call, if you come along with him up to the light you have, and lay your will alongside of his will, and go along with the light and the knowledge that you have, that fact of history, now a fact before your conscience and soul, will blossom forth into a glorious fact of spiritual experience. The Christian religion is life, not history. But it sprang out of history, is developed in conscience, then blossoms in one's soul, and bursts forth in glorious life in the lives of all who will receive the Christ and come along with him.

Witnesses.

I want to bring into the witness box tonight some who have helped many a one to make up their minds as to who he is and as to what they will do with him.

Pilate, what do you think of this man? "I find no fault in him at all."

Judas, you who betrayed him for silver, have you some fearful charge to hurl at him? "I have sinned in that I have betrayed the innocent blood."

Centurion, you who nailed him to the cross, what is your testimony concerning this One? "Truly this was the Son of God!"

Demons, you who know his power, what is your word? "This was the Son of God."

John the Baptist, what is your witness? "Behold the Lamb of God that taketh away the sin of the world!"

And John? "He is the bright and morning star."

Peter, you who denied him three times? "Thou art the Christ, the Son of the living God!"

Thomas, you were in doubt a long while,

what is your testimony? "My Lord and my God!"

Paul, you who persecuted him and havocked his church, what is your word? What do you think of Christ? "I count all things lost for the excellency of the knowledge of Christ Jesus my Lord."

Angels in heaven, what is your testimony? "Unto you is born a Saviour, which is Christ the Lord."

And our heavenly Father? "This is my beloved Son, in whom I am well pleased."

What think ye of Christ? Is he your Saviour? Have you closed with him as he has come to you? Have you given him your heart and accepted his forgiveness, his so-great salvation, so that you know God is your Father, and that you love him and there is nothing between? Are you able to say from your heart:

> For all the world is nought,
> And less than nought, compared with this,
> That my dear Lord with his own blood
> My ransom bought, and I am his.

Is he your best gift to the world? You have so much to give, of yourself, of your resources, and of your influence. Half the world cannot read or write, half the world is sick and in pain, half the world, nay, more than half, nearly a thousand million, are in despair, lost in sin, without hope and without God. And Christ has come, and he is able, and he waits only for you and me to go and make him known to our day and generation. Is he—have you settled that?—your best gift to the world?

One other question: Is he the Lord of your life? I may be talking to some who have known him as Saviour, but for some reason you have been dissatisfied with your peace, your joy, your power. You have had too many failures to be happy as a Christian, and you have wondered why your life has not been more fruitful in the service of Christ. Is this not the reason, that Christ is in you, but not in control? you have not yielded all?

Years ago, across the seas in Germany in a beautiful church an organist was playing one afternoon upon his organ, when a stranger who had quietly entered the church, touched him on the shoulder and asked if he might be permitted to play. The man hesitated, because he was not quite sure that he could trust his instrument with this stranger. But in a quiet, insistent way he asked again, and the organist arose, and the stranger took his place. Then there poured out through that church such a wealth of music, such harmony, such melody, as that musician had never heard in all his life. The stranger rose, walked down the aisle, and was about to go out of the door when the organist touched him on the arm and said:

"Who are you?"

He answered: "I am Mendelssohn."

And the organist, with a quick fear clutching at his heart, which gave way to a great ecstasy that welled up within his soul, whispered to himself; "To think I almost refused to let Mendelssohn play on my organ!"

Will each one of us say from the depths of our heart as we now come to him:

> If Jesus Christ is a man,
> And only a man, I say
> That of all mankind I'll cleave to him,
> And to him I'll cleave alway!
>
> But if Jesus Christ is God,
> And the only God, I swear
> I'll follow him through heaven and hell,
> The earth, the sea, and the air!

"FOR TO ME TO LIVE IS CHRIST."*

Rev. George A. Buttrick.

We are remembering that the central theme of the conference is "The Living Christ." Yesterday morning we discussed what seemed to be a clear expression of the life purpose of Jesus, "For their sakes I sanctify myself." This morning I want to talk to you about what seems to me the central expression of the life purpose of Paul: and you will find that what we have to say is not only in a sequence with what we said yesterday, but certainly in keeping with the dominant subject of this conference.

* Northfield Young Women's Conference, 1925. Mr. Buttrick is a Congregational pastor in Buffalo.

I call your attention, then, specially to some words in which Paul says, "For to me to live is Christ, and to die is gain"; or, as the Greek says, "to die is more Christ. For me to live is Christ, and to die is gain of Christ."

What do we honestly think about such words when we examine them in cold blood in this twentieth century? Just how do they strike us,—"For to me to live is Christ"?

I imagine that if we were ruthlessly honest with ourselves we would express our impressions of that verse somewhat as follows:

"Well, evidently the language is a little extravagant. This man doubtless had a genuine religious experience, but it was not either as vital or as personal as his words imply." We would say, "That was a primitive age, when these wild-eyed enthusiasms were permissible. Paul was much of a dreamer anyhow, and probably had a little touch of religious mania. But in these days the lines of life are drawn too firm and hard, the scientific outlook is our proud possession, and we are not likely to be guilty of any such rhapsodies as those. We cannot say that for us to live is Christ."

Now, if we have any such first impression concerning these words, let us be sure that they are not to be dismissed in any such cavalier fashion! Let us make it clear to ourselves, to begin with, that Paul was starkly, ruthlessly, brutally honest and sincere! That was one of his first characteristics as a man. When one of the churches over which he had oversight once questioned his sincerity, he said to them that he could ask them only to look at his body. "I bear branded on my body the marks of the Lord Jesus." And he did. Stones flung at him again and again had left deep scars, Roman rods and Jewish thongs loaded with steel had cut deeply into the flesh, cold and privations and hungers and thirsts had branded him; and I confess to you that even in this remote age I cannot read the record of that thirty-year-long martyrdom of the apostle Paul without becoming aghast and awestruck in the reading.

Let it be clear then, to begin with, that a man does not suffer for thirty years for the sake of a shallow, unfounded enthusiasm! Let it be clear, in the second place, that this man was altogether sane!

He was in his right mind. If you were to read through at a sitting any one of the epistles of Paul you would discover how often he was called upon to give advice, to answer perplexing questions, to meet baffling problems; and the conviction would come to you that here was a man of foresight and reserve and levelheadedness and eminent good sense. His head may have been in the clouds, or his head may have been above the clouds, where clouds never come, but his feet were always solidly on the ground.

I want you to notice a third thing about this man. This expression of his faith is not to be disregarded as being the exuberance of youth.

Not that I for one would discount the exuberance. I think that Robert Louis Stevenson had the final word to say on that subject. He tells us that when an old gentleman came to him and said pityingly, "My dear young man, I used to think when I was your age—" he always felt like replying, "My dear old man, I shall probably think as you do when I am your age!" I for one would certainly not wish to discount the exuberance of youth. But this is not the exuberance of youth. This is what President Eliot of Harvard has called a late harvest, the summing up of a mature and a varied experience.

Nor was it lightly uttered.

Paul wrote these words in prison. Any moment the door of the prison cell might open and the executioner enter. This we hear is his soliloquy, as though we were overhearing his deepest soul. He is talking with himself. Here is a translation as I have tried to scribble it down directly from the Greek. This is as accurate as I know how to make it, and perhaps it has some little virtue as being couched in our language rather than in the language of the King James version:

"For to me, as I see it, to live means Christ, and dying is even better: for to die means gain of Christ. But if through living on my labor will bear fruit, why, I cannot tell which to choose. I am caught between the two: for I long to depart and be with Christ, which is far better, yet your

needs, people of Philippi, make it necessary for me to stay!"

That was the fashion of his arguing with himself.

Contrast that for a moment with the well-known words in Shakspere's "Hamlet"! Here is the soliloquy, the arguing with himself, of Hamlet:

"To be or not to be?"

You see it is just Paul's question,—to live or to die.

To be or not to be: . . . .
To die; to sleep;
No more; and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to. 'Tis a consummation
Devoutly to be wished!

And then he pauses. It would be splendid to die, he says, unless the sleep of death brings evil dreams.

For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life.

Here was Hamlet in a strait betwixt two, not knowing which to fear most, the afflictions of life or the possible terrors of death. But here was Paul in a strait betwixt two, not knowing which to love most: though he was branded from head to foot with the marks of martyrdom, not knowing which to love most, this life of martyrdom or the death of martyrdom which he was about to die. "For to me to live is Christ, and to die is gain of Christ."

Oh, this is not sentimental, and it is not crackbrained! It is sincere and sane and mature and courageous, and it is the central confession of faith of a man whose influence on the world has probably been greater than that of any other save only that of his Lord.

Independent Judgment.

There is another striking feature of this avowal which I wish you to notice. It reveals a vigorous and independent judgment. "For TO ME to live—"

Here is a man who refuses to look through anybody else's spectacles. Here is a man who will not repeat in parrot fashion the phrases of an old creed. Here is a man who will not take an inherited opinion and be satisfied with that. Nay, he deliberately forsook the life to which his birth had destined him, and at the age of thirty, when his prospects were brilliant,—had he continued the persecution of the Christian church there was no eminence of achievement that he might not have attained,—at the age of thirty he threw his brilliant prospects away, locked every door against himself, saw his family cast him off, his friends desert him, his enemies hunt him from city to city. He resolved to be independent, he resolved to be his own man. "For to me,—never mind what anybody else thinks about it!—to me this whole business of living means Christ."

One further item I wish you to notice before we pass on to examine the meaning of this vision of Christ. Paul was here making appraisal of his whole existence.

He was not looking at life piecemeal, he was looking at it as a whole. He visioned it from the cradle to the grave, and far beyond the grave. He was gathering it all up into one unit. "For to me the whole of living is Christ."

Most of us live a day at a time, but Paul lived a lifetime at a time. Most of us live a week at a time, and ask what will be the result of this experiment or the outcome of this conviction, but Paul was asking what would be the outcome of all his being. He was saying to himself, "I, Paul, thrust on to the face of this little planet without my will or consent, finding myself here embarked on the vast adventure of living, I, Paul, must make up my mind what it is all about"; and he saw it all, and he said, "I have reached the conviction that all of this, this whole business of living, means Christ."

I stood once on the steps of the library in New York City, at the corner of Fifth Avenue and Forty-second Street, idly watching the surging crowd go down the avenue. There was a man standing on the steps who seemed to be philosophically inclined. He was a stranger to me. Said I to him:

"Where are all these people going?"

Said he with a mild blasphemy that you will possibly permit: "They don't know where they are going, but they are in a devil of a hurry!"

I sometimes wonder if, however unkind it may seem, that would not be a proper description of many a life. Where is it going?

Some of you possibly have read that cyni-

cal but at the same time incisive book, "Babbitt." There is a business man who every morning goes down to his office, every evening returns to his home. At times he endeavors to escape from this squirrel cage in which he is imprisoned. Sometimes he tries to escape from it by nastiness, sometimes he tries to escape from it by pleasure, sometimes he tries to escape from it in a mood of despair. But he does not escape from it. He is imprisoned in this round of going down to business and returning home, and the only difference that the years make is that the pace becomes whipped to a more insane speed and tension with every year.

Many a life, it seems to me, is like an ocean liner steaming furiously across the waters, but not having either a port of departure or a port of arrival, just steaming furiously. But Paul's life had a purpose and a plan and a program, "For, as I see it," he said, "to me all of life, in its births and its deaths, in its sleeping and its waking, in its working and its resting, in its dreaming and its doing, in its sweep from eternity to eternity,—the whole business of living means Christ."

What It Means.

Now, what shall WE say it means? To us to live is—what?

Starting at the lower end of the scale of values, for to us to live is—money? Oh, no! A treadmill, even though the treadmill be made of gold! Not that!

For to me to live is—fame? A little fire that starts up for a moment and then leaves life in gray ashes! Not that!

For to me to live is—pleasure? Sometimes. It has its legitimate place in the scheme of things: it is only a small place. It is a back room in the house of life: it does not belong at the front. You can get pleasure any time you want it for twenty cents at a movie show. It is worth it. It is legitimate. But you see, it is a twenty-cent commodity. Joy is not a twenty-cent commodity. Joy lives on the other side of pain. Pleasure lives this side of pain, and you can buy it for twenty cents.

There was an emperor, Tiberius, who had all that money and fame and pleasure could give him. He lived in what seems to us in retrospect like an enchanted island set in an enchanted sea. But such boredom, such utter satiation of existence came down upon him that one year when he was required to write a message to his Roman senate, this was all he could write:

"My dear Senators, what to say to you or what not to say to you, may all the gods destroy me worse than they are even now destroying me if I know!"

What then? For to me to live is—thought? That is infinitely higher ground,—to enjoy myself in the realm of ideas, to walk the lovely land of imagination. Yes, but we need a talisman, we need a testing stone by which to separate our thoughts, the good from the bad. It is not enough that we wander around this world of our mind, seeing here a horrible pit and seeing there a sun-drenched valley, and accepting everything. We need something that will separate our thoughts, the good from the bad, and we also need something far more important than that. We need something motivating, something dynamic, which will enable us to carry our good thoughts into action, because a good thought not acted upon becomes vitiated, rancid, stagnant, thin, dry and worthless. It is not enough that we say, To me to live is to think.

"For me to live is—others." Now we are in a truly spacious country! But if we learned anything at all yesterday morning, we learned that it is not enough for any of us to say that we will live for others. The prior question is the kind of life that we will live for others. Not even the Golden Rule taken by itself is a sufficient basis for conduct.

Let us suppose that here is a drunken man staggering down the street, inflamed with his passion! The only desire of which he is conscious, the only thing that he would that others should do to him, is that they give him more of this thing that has been his curse. Now, the Golden Rule for that man is what? "Do unto others as ye would that others should do unto you!" So that if that drunken man hands out drinks all around, he has fulfilled the Golden Rule, hasn't he? Oh, yes, I mean it! Hasn't he? He has done unto others as he would that others should do unto him. What is wrong with it? He has taken out of it the spirit of the One who spoke it. Is it enough to say, "For to me to live is others"? Not that!

What, then, shall we say? We are driven back, so it seems, on some such confession of faith as that which Maggie Tulliver makes in "The Mill on the Floss." It is an old book, but a wise man once said that whenever a new book appeared he read an old one. You remember what Maggie Tulliver said when temptation accosted her. It was something like this:

"We cannot choose happiness either for ourselves or for others. We cannot tell where happiness may lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that for the sake of obeying the divine voice within us, for the sake of being true to all the motives that sanctify our lives. I know this belief is hard," she said. "It has slipped away from me again and again, but I have felt that if I let it go forever I should have no light at all through the darkness of this world."

There is a highest in us for which we must vote as over against the insinuations of the lower.

Than why does not Paul say that? Why does not Paul say, "For to me to live is the divine voice within me"? Why does he not say, "For to me to live is all the motives that sanctify our lives"? Why does he not say, "For to me to live is loyalty to noble principle"? Why not?

It is for this reason, that no altar was ever erected to a principle, no prayer was ever offered to a principle. A principle has absolutely no juice of influence in it until it shines through a personality. So far as my observation goes, men do not covet money: they covet to be like somebody who has money. They do not covet fame: they covet what they deem to be the joy of one who has reached the dizzy eminence of fame. When the soldiers followed Garibaldi for the liberation of Italy they knew the truth that would make Italy free, but that truth was not compelling until it shone through the red-shirted figure of Garibaldi. Principles have no power: they are figments, they are nothing, until they shine in a life.

The first thing I knew about love was when I saw something in my mother's face. Take that something away from a face, from hands, from a life, and it is not, it has vanished in thin air!

The Golden Rule? Paul knew that the Golden Rule is nothing until it shines in the crystal features of a perfect face. So he did not say, "To me to live is noble principle." Paul said in deep philosophy, "To me to live is CHRIST." He had found there the dear features of the crystal perfect face that made the Golden Rule have all its meaning, and he found there the hands and the lips and the eyes and the voice that gave principles their very being.

Paul never saw Jesus in the flesh, but he saw Jesus in vision. He went through villages which, years after the Master had passed through them, were still fragrant with his presence. He doubtless had talked with mothers whose little children Jesus had taken into his arms. He had conversed with shepherds who were full of the story of a marvelously self-sacrificing life. So Paul made this great assertion: "This governing principle in me, these motives that sanctify me, are God in me, and God in the flesh is Jesus. This is Christ in me. I will personalize this thing that sanctifies my life. I will give it its name. I will call it Jesus, and I will say, To me to live is Christ!"

Then he began to dwell on the thought. He began to drive it into the tissues of his brain. "It has pleased God," he said, "to reveal his Son in me." Again, "I live, I in my noblest principles, I in my sanctifying motives. I live, but not I: Christ liveth in me."

There is no analogy for such an experience. It is more intimate than the experience of a father who lives fervently in the career of his son. It is more whole-hearted than the life of a woman whose whole existence is bound up with her loved one. It is more self-surrendering than the loyalty of the old-time serf, who was wont to vow fealty to his lord in this language: "Hear, my lord! I am liege man of thine for life and limb and earthly worship. So help me God!" It is nothing less than the identification of all that is good in us with the living Christ, and then the actual attempt to live Christ in days and nights and dreams and deeds.

Here is Dostoievski saying to us,—and I imagine that Russia has already done more for the world through her novelists than she would have accomplished if she had spent her history in making mechanical

inventions,—here is Dostoievski saying to us: "I believe there is nothing deeper, lovelier, more sympathetic, more perfect than the Saviour. I say to myself with jealous love that not only is there no one else like him, but that there could be no one else like him. I would even say more: If anybody could prove to me that Jesus is outside of truth, and if the truth really did exclude Jesus, I would prefer to stay with him, and not with truth."

Oh, the distinction between Anno Domini, A. D., and B. C. is not merely an affair of the calendar, it is an affair of a new quality of life that revolutionized not only our time reckonings but our soul reckonings! If you take Jesus away from art and from music and from human institutions, what would be left? His influence is without any parallel. Born in a peasant home, in an obscure village in an obscure land, living his life in quietness as far as his enemies would let him, dying what all men know to be a shameful death, yet here he is, and here is Paul saying independently, estimating, appraising his life as a whole, "For to me this whole business and adventure of living means Christ."

And some of us say, not with an apology but with a deep and joyous conviction, that Christ is the only hope of this mercenary, grasping, wistful, aspiring earth. So you can tell in a moment what your life is worth. Will you put the question to yourselves, as I put it to myself: "To me to live is—?" In matters of business, second thoughts are usually best. In matters of the soul, first thoughts are almost always best. What naturally rises to our lips as we press the question, "To me to live is—?" What was the answer then that trembled on our lips?

Oh, there will be plenty to gather around the cross of Christ when this mortal coil is shuffled off! The lights will be so much nearer then, and probably we shall understand. But who now here, in America, against the background of worldly standards and earthly decisions, can say, "To me to live is CHRIST"?

Of course it will follow that to die is gain. Immortality is never an argument. There is no logic, in the strict sense of the word "logic," in heaven or in earth that can prove to you that you are immortal. But if you possess even in small measure the life of Christ within your life, you do not need an argument to prove immortality, because you have immortality; and immortality is not an argument or a doctrine or a dogma,—immortality is a quality of life. That is why Jesus said, "I AM the resurrection," not, "I teach it." You have it. You do not believe it: you have it. It is something which is in the blood and tissue of your soul. Of course it follows that if to live is Christ, to die is gain of Christ. It is inevitable.

Who will say it here and now, "To me, as I see it, making my own independent judgment, appraising my life in its entirety,—to me to live is Christ"?

(December: "What Will You Do with Jesus?" by Mr. Buttrick.)

THE ADEQUATE MOTIVE.*

Bishop William Fraser McDowell.

Ye are my friends if ye do whatsoever I command you. John 15. 14.

One always likes to get as nearly as possible a fresh and living impression out of a familiar and well known story: for it is quite likely that our very familiarity with a given story may throw across it a kind of interpretation or impression that prevents the original freshness from having its proper effect upon us.

Take a sentence like this that I have just re-read. Surely in the beginning it was something other than what it has become. It has become a text, whereas you cannot think of it in the beginning as a text at all. As you think of the beginning of it you are conscious of the personal, and only the personal, elements in the wonderful story, and you would like to recover, if you could, those personal tones. You would like to catch again, if you could, the look upon the faces of those who were together on that long night. You would like to get

* Northfield Women's Foreign Missions Conference, 1925.
Dr. McDowell is a bishop of the Methodist Episcopal Church.

the accent of this person who was speaking. You would like to see what the others seemed to think of what he was saying. You can easily imagine them looking one at another at various stages of what he was saying through the evening, as though to say to one another, "I wonder just what he means by that; I wonder just where that is going to carry us!". And once in a while, as in the case of Philip, earlier, they could not restrain what was in their minds, but broke in with the desire for a little further statement.

Personal Quality.

Now, one would like to get, if he could, —and I think we can,—the freshness of the personal quality of all this wonderful story, and one would like, also, to get back behind the words, that naturally tend to harden, into their personal quality. For it is the fate of great terms to harden into doctrines.

One day the Master said, "Repent, for the kingdom of heaven is at hand!" without thinking at all, I imagine, in the long days to come that that immeasurable, personal term "repent" would harden into an elaborate doctrine of repentance, and become abstract and lose the thrill that was in it when he spoke it.

So on this night he is using the word "command": so we translate it, so we use it, so we repeat it. And "command" is a hard word with us. It seems to throw over into the language of Jesus older meanings, older conceptions. Sinai seems to be breaking out in this simple, personal gathering, and we seem to be getting an additional commandment. And yet just so far as we let this word take that turn, we let it take the turn away from that warm, personal tone that I think it must have had.

And out of this word, out of this sentence, among other things comes that elaborate discussion of what we call the authority of Christ, and that goes into the larger discussion of final authority in religion. And before we get very far in that, we have got pretty far, I fear, from that personal tenderness and directness and warmth and power that we must have if religion is to be saved and if religion is to be kept effective.

Let us allow our imagination to play upon this scene for a moment for a definite purpose!

"Ye are my friends. Henceforth I call you no more servants, but friends. Ye are my friends if ye do whatsoever"—now comes the hard word, the word that spoken in a certain tone immediately provokes response, the word that used in a certain way immediately causes a reaction, the word which spoken as I think Jesus spoke it that night provoked no response and no hostile reaction, but a reaction of loyalty, a response of devotion, which may heaven send to us again!

I wonder if there is a way by which I could say it so as to recover it for all that is in our hearts these days, and for this modern life of ours. I wonder if it is at all possible to put a personal tone in it. I wonder if your imagination can create anew, if you have never had it, the vision of his face and the tone of his voice, so that instead of hearing the hard word "command," which is not a popular word with us, you could hear something like this:

"Ye are my friends if after all these years of life together, after the understanding that you have reached of who I am and what my purpose is in the world,—ye are my friends if after all this, when I am gone, you will do what you know I want you to do."

I can imagine a steel-willed man, such as some of those men were, such as some of us are here, saying:

"If the word 'command' drops out, I will wait to see what the command is, I will determine my obedience by my judgment of the quality of the commandment. I will obey it if I approve it, I will keep it if I like it."

That is the attitude of steel-willed men.

But looking into the face of Jesus, remembering what he had said, recalling all that he had done, thinking of what his evident purpose is in the world, even steel-willed men with a true vision of him would say to themselves and would say to him:

"I do not know what you are going to say, but I know you, and whatever you tell me to do, God help me, that is what I will do!"

There is an attitude to a commandment that waits until it is uttered before it is accepted. There is an attitude to Jesus that

takes him and all that comes from him. I would like to see in this great scene that kind of response.

The Right Motive for Consecration.

My second word would be that I would like to recover out of such scenes as this something of the right motive for Christian endeavor and consecration.

I was brought up rather badly upon the subject of motives. I do not mean that I was brought up inaccurately: I was brought up inadequately. That is, in all the discussion of motives that went on in my youth when that subject was in the process of instruction, it was assumed and taught that it was enough for motives that they should be pure, and all the changes were rung on that,—that the motive should be good, that the motive should be clean, that the motive should be free from mixture, that the motive should be transparent, that the motive should be pure; and the figures were the figures of the dewdrop and the ray of sunlight, all those figures that would indicate clearness and purity. I have found out in the years that there is another quality that a motive must have in order to carry it.

Of course a motive must be pure. A motive for Christian activity must be pure. Those nations of the earth, for instance, to which we are proposing in our mild way to take the gospel—I say in our mild way, because we have not yet become aggressive about it,—must not suspect us of having a mixed motive in the case. If they suspect that we are bringing them the story of Jesus Christ so that if they will accept the religion of Jesus Christ they will become better customers for the countries that send them the story of Jesus Christ, we have pretty badly mixed the motive. It does not need to be discussed that the missionary motive, in other words, must be pure and unmixed.

But it was long after those days when I was being instructed in motives that I discovered for myself that the outstanding peril of the motive life is its smallness, and that the great trouble with motives is not that they are impure, but that they are too little. They can be easily seen through, but they are not large enough to carry a great enterprise. Again and again and again a Christian enterprise, pure in itself and fine in itself, has broken down, fallen to pieces or been stranded, not because it lacked purity of intention or simplicity of purpose, but because it had not motive enough to carry it.

Years ago I was preaching one morning at Hanover, in New Hampshire, and after the service started for an October walk over the hills for an hour with President Tucker of Dartmouth. I had spoken there, as I am speaking here, of motives, and he promptly took up the discussion, and after some words about it he turned upon me almost savagely and said:

"Next to the tragedy caused by sin in men's lives is the early loss of motive power in their lives. The tragedy of the men who come back twenty years out of college, thirty years out of college, is not always that they have gone wrong, not often that they have gone wrong, thank God, but that the motive with which they went out into life is so largely exhausted."

It takes a great motive to carry a great life.

You are here discussing and studying, these days, the most commanding and imperial movement among the sons and daughters of men, the movement that we call the missionary movement, which has grown small in the minds of many people, but the movement which in itself is the last answer to Christ's own purpose and prayer in the world. And you know that a small motive will not carry it. Small motives have been applied to it, perfectly good motives in that they were pure enough, but perfectly inadequate motives in that they were not large enough.

Oh, go back to that night when this group was together, and see them sitting there, holding the fate of the world in their hands and the outcome of humanity in their brains: the men themselves not clearly knowing it, not knowing it, I think, half as well as we ought to know it now; not knowing the meaning of Christ as we ought to know the meaning of Christ in this later day! But as they sat there they were face to face not simply with the purity of Christ's plan in the world, but with the size of the motive that would carry Christ's enterprise through the world.

I can understand one being moved by pity for less fortunate people, but I can understand the motive of pity breaking down at last. I can understand the motive of grati-

tude moving people, but with our knowledge of mankind as mankind is, one can easily understand that the motive of gratitude might become exhausted and one say, "I have reasonably paid my debt." But I cannot understand the exhaustion or the collapse of the motive of doing this great thing because Jesus Christ asks it.

I wish it were possible for me to say what I am wanting to say. I covet the gift of transparent and persuasive speech, so as to be able to say in such way that I might make myself understood to you how the fate of the world this morning lies in our acceptance of that large motive that lies back in that word of Jesus, "Ye are my friends if ye do what ye know I want you to do." It is easy to argue with almost everything else, it is easy to debate almost everything else, but the wish of Jesus does not admit of argument, the desire of Jesus does not admit of debate.

I have come within the month from my thirtieth visit to the student conference at Lake Geneva, in Wisconsin. Twenty thousand college men I have seen there through the years. They are literally in the ends of the earth this morning. In every foreign mission station I meet them. Their faces come up to me this morning out of the darkness in every part of the world. I stand here to thank God before you that through the years they have not debated Jesus, that through the years, when his wish has been presented to them as the motive of life, his desire as the motive of consecration, they have said by hundreds, by thousands, "What he wants me to do, I will do, God help me!" And I see no hope for the church of Christ, I see no hope for the world for which Christ died, unless we can come to such kind of personal contact, personal interpretation, personal response, personal motive as that.

Redemption.

But we have got to go just a little bit deeper into it than that. This story that is before our minds is not a detached story: it is a part of the whole perfect unity of Christ's life and mission and purpose in the world, a part of the purpose that was, a part of the purpose that is.

Jesus Christ has not quit desiring the things he did desire. Jesus Christ has not ceased to wish the things he did wish. He has not ceased to be the kind of person he was. And the things he desired and the things he wished were not just generally good things, kind things, benevolent things. The thing that he was was not just generally a superior person, the best of all persons. You cannot understand the wish of Jesus, the desire of Jesus or the character of Jesus any time unless you see him in his desire, in his wish and in his character as redeemer of men and redeemer of the world.

I cannot speak any word except that. I cannot stop short of that word. I must say REDEMPTION, or I cannot get into the heart of Christ's wish.

If we aim at civilization simply, we shall miss it. "If," said Lady Henry Somerset, "we aim at reform simply, we shall fail. But if we aim at redemption, we shall not fail, for it is in the fulfillment of this wish that we have the pledge of Christ's perpetual power and Christ's perpetual presence."

Fourteen or fifteen years ago it was our privilege to make the long journey around the world and to meet Christians and non-Christians in great numbers in India and China and Japan, to our joy. Many questions have been asked since our return, some of them gratifying questions, some of them not gratifying at all, but one of the questions most frequently asked is this:

"Are not the people of the East getting on pretty well with the religions they have? And is there not a bit of an impertinence in our sending them American Christianity to take the place of the religions they have?"

Well, if we were sending them American Christianity, it would be rather impertinent. But forget that sentence for a moment! I went around the world hoping to find a certain potency in the religions of the non-Christian world. I wanted to find those religions doing for those unfortunate millions of people what a religion ought to do for the people who hold it. I carried as large a portion of religious liberality as anybody can well carry, I think. But I come back to say to you in answer to the question, Are they not getting along pretty well? this word: No nation, no people, no race is getting along pretty well without Jesus Christ, the redeemer of men.

And we have got to speak that word RE-

DEMPTION to our own souls, and hold that vision of the Redeemer before our own minds and eyes with such emphasis and with such clearness that we shall get back to the very center and heart and up to the very heights of Christ's own wish for us, "Ye are my friends if ye take up and carry on my purpose of redemption."

Early that word fell upon my own ears. May I say this personal thing? I never heard my father close a blessing at our table, or a prayer at our family altar, or a prayer in the simple prayer service of his church, that he did not use a certain set of words. In his extreme old age I went to visit him, and could only be with him for a few hours and to take a single meal with him, and I feared when we sat down at the table that he would ask me to say grace, and I did not want to. Then I feared that maybe he would have learned a new one, and I did not want to hear a new one. We sat down at the simple meal. He bowed his good, grey head, started in with the familiar words and ended with the familiar words, "And this we ask for the dear Redeemer's sake!" My heart hammered as I heard them, and hammers this morning as I repeat them, for it is this motive of engaging in the process of world redemption for the dear Redeemer's sake that carries us out of our littleness, past our conventionalities and the hard incrustation that has fallen upon our terms, straight into the presence of the Redeemer, who said, "Ye are my friends if you redeem men, if you do for their redemption what you know I want you to do."

I know no other place to stand. I know no other attitude to hold. I know no other vision to crave. "For the dear Redeemer's sake" seems to me the last reach of motive and of power.

> O Lord and Master of us all,
> Whate'er our name or sign,
> We own thy sway, we hear thy call,
> We test our lives by thine!

We know that the world is a hard world now for thee, as it always was a hard world for thee. We know what the world is doing to thee, as we know what the world always did to thee. But if this morning, O Master, thou wilt say to us, "Henceforth I call you no more servants, but friends," and if this morning thou wilt say to us, "You are my friends if you do what you know I want you to do," we will draw close into the circle of those who will do anything for the dear Redeemer's sake! God help us, so we will!

IRON CHARIOTS IN THE ROAD.*

Rev. James Gordon Gilkey.

The men of Judah drove out the inhabitants of the hill country, but they could not drive out the inhabitants of the valley because they had chariots of iron. Judges 1. 19.

One of the famous friendships of the last century was between Alfred Tennyson and Arthur Henry Hallam. They met at Trinity College, Cambridge, when Tennyson was nineteen and Hallam seventeen. Both were interested in literature, both wrote verses, and as their college course progressed their friendship grew steadily more intimate.

When Hallam was twenty-one he took a long trip to the Continent in the hope of improving his health. The next year he died suddenly in Vienna. His untimely death was one of the saddest experiences in Tennyson's long life, and some of Tennyson's most moving verses were written in memory of their uncompleted friendship. Many of you are familiar with this lyric:

> Ask me no more, what answer should I give?
> I love not hollow cheek or faded eye,
> Yet, O my friend, I would not have thee die:
> Ask me no more, lest I should bid thee live!
>
> Ask me no more! Thy fate and mine are sealed,
> I strove against the stream, and all in vain.
> Let the great river take me to the main,
> No more, dear love, for at a touch I yield:
> Ask me no more!

"I strove against the stream, and all in vain." Those words describe one of the strange experiences through which all of us—sooner or later—must pass. Some of the obstacles in our path we can batter down. Time and again we can break free from the hindrances thrown about us. Yet there are other times when we must accept

* Northfield Woman's Home Mission Conference, 1925.
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a tragic inevitable. No ingenuity of the mind, no skill of the hand, no resolution of the will can deliver us from the limitations we find on every side. "I strove against the stream, and all in vain." Hallam was dead, and Tennyson could never get him back.

All this recalls that quaint incident in the Old Testament. "The men of Judah drove out the inhabitants of the hill country, but they could not drive out the inhabitants of the valley because they had chariots of iron." Those Hebrew warriors could master some of their foes. They were able to beat back the soldiers of the hill country, and finally gain possession of fine tablelands and splendid mountain tops. But the conquest of the valley was another story. The defenders there had chariots of iron, drawn up across the road. Nothing the Hebrews could do would break that barrier. Here were limitations that could not be pushed aside. The invaders could only confess their defeat, and live with the best grace they could muster up in the highlands. Iron chariots in the road!

This is an experience that comes to us in many different ways.

Here, for instance, is a man who all his life long has been making a heroic fight for success. At first he found a dozen obstacles in his way,—poverty, ignorance, friendlessness,—but one by one he battered them down. Now at fifty he seems master of life. Wealth, power, influence, all are his. Is there any land of dreams he cannot enter? Are there any chariots of iron drawn up across his path? If you knew him well enough, you would realize that the very thing he wants most is persistently denied him. He wants his sons able to carry on the work he has begun, but what a disappointment they are! Some strange law of heredity has given them the very weaknesses he abhors, and denied them the very qualities of initiative and achievement that have made him the man he is. The boys are made of poorer human material than their father. Everyone who knows them and knows him recognizes a fundamental difference. Can anything be done about it? Nothing. An ambitious father must confess defeat.

Or think how often we see this situation in the homes about us. Here are two women who grew up together years ago. One has enjoyed an eminent professional career, the other has given her life to her family. Outsiders think that both women have everything they want: an open road to the land of dreams, and no sign of an iron chariot anywhere. But is life what these two women want? One would give everything to have a home and children,—the two things life has denied her. The other will carry to her grave disappointments that cannot be whispered to anyone. Iron chariots in the road!

The bare bush close to my window
Taps and scratches on the glass,
Taps and scratches . . . .
It was a maiden once, with the wild heart of a poet,
One who would not come into the house and be tamed . . . .
Some people fret at the glass from the inside,
And some from without.

Did you think you were the only person here facing inescapable limitations and inexorable disappointments? Look closer at the lives about you! Every one of us finds an iron chariot somewhere. Jesus did, too. "The Son of man must suffer and die." "Must." An iron chariot even for him!

When we meet these insurmountable barriers, what are we to do?

We can certainly remind ourselves that they do not necessitate unhappiness. Some of the happiest people the world has ever known have been people whose lives were tragically hemmed in by chariots of iron.

Think of Jesus! A dozen bleak barriers were piled about him. Poverty and hardship, the misunderstanding of friends and the hatred of enemies, and at the end of the road a cross whose shadow grew clearer and blacker every day. But was Jesus unhappy? "Blessed are ye when men shall revile you, persecute you, say all manner of evil against you falsely! Rejoice, and be exceedingly glad!" We can be happy even if life does seem against us. And Jesus' happiness continued to the very end of his life. What are the words you hear him saying just before Calvary? "In the world ye shall have tribulation, but be of good cheer: I have overcome the world!" "Good cheer" promised by a Man whose life had been one disappointment after another, and whose career ended in the agony of crucifixion.

Ever since Jesus' time men and women

have proved repeatedly that happiness, real happiness, can be found inside a ring of iron chariots. Listen to these sentences from a recent autobiography!

"There are many penny philosophies of life in these days in which success and pleasure count for everything. But when a man has gone through the discipline of tuberculosis he learns to laugh at them if he does not weep at them. For the insight to which all the loss and pain and disappointment have finally brought him is this, that a man can get on without success and without pleasure, and still live and laugh and grow, pass from understanding to understanding, and in the end thank the gods for giving him a chance to be."

Who wrote that? A poor fellow struck down by tuberculosis just as he was beginning a career in New York City, exiled to the Adirondacks for the rest of life, and forced to watch one hope after another—for himself and his wife and his children—vanish into thin air. Edward Livingstone Trudeau, radiantly happy in spite of circumstance!

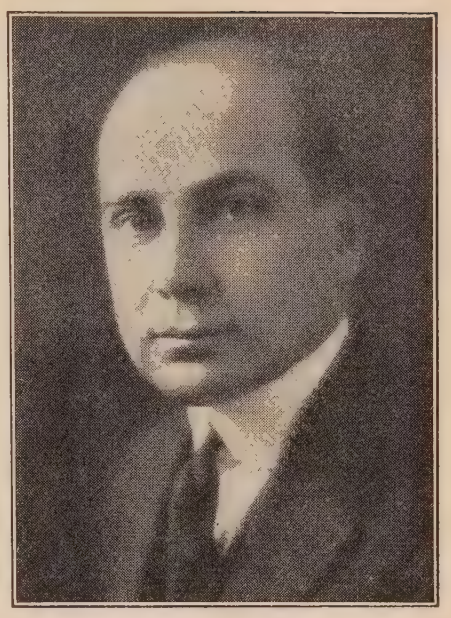
How can you win that victory? Stop thinking about the things that are denied you, the unattainable plains beyond the iron chariots! Think instead of the things that are incontestably yours, the mountain tops that you have won and that no one can ever wrest from you! This single change in your habitual attitude will bring surprising happiness and peace to your tired spirit.

Wilfrid Gibson is describing a great many homes and a great many disheartened parents when he draws this picture of an English household:

All life moving to one measure,
Daily bread, daily bread:
Bread of life and bread of labor,
Bread of bitterness and sorrow,
Hand to mouth and no tomorrow,
Death for house-mate, death for neighbor, ...
Yet when all the babes are fed,
Love, are there not crumbs to treasure?

Granted that some things are denied us, some things are ours. Put your mind on them! The iron chariots lose their power to discourage us when we remember the hill tops that are indubitably our own.

We gain still more courage when we recall that God has made, time and again, a splendid use of restricted lives. He can do something fine with us even if circumstances do seem hopelessly hostile.



Rev. James Gordon Gilkey.

Here is a principle which has brought comfort to hundreds of young people as they dream of making some contribution to the life of their generation. They realize their limitations, but they know that God takes ordinary people and finally makes them, half imprisoned though they are, the builders of a new and better world.

Henry M. Stanley, reared in an almshouse and handicapped by poverty and friendlessness, is the one who gives his generation its knowledge of Africa. James Watt, sick and starving on eight shillings a week, crying at last in utter despair, "Of all foolish things nothing is so foolish as trying to be an inventor," is the one who gives the world the steam engine and inaugurates a new era in human progress. Louis Pasteur, crippled at forty-six by a paralytic stroke and hampered for the rest of his life by that cruel limitation, is the one who gives humanity its knowledge of germ life and begins the development of modern medicine. Booker Washington, born in slavery and so poor that he had to crawl under a board walk in Richmond for shelter at night on his long tramp to Hampton Institute, is the one who finally lays the foundation for the education of his race. Here are men through whom God achieved his purposes for mankind. Every one of

them was surrounded by inexorable chariots of iron, yet see how much God made them mean to the world!

You are disheartened this morning? You think that a young man with your handicaps can never amount to anything? Pluck up courage! Live at your best! No one can guess how much God can do for the world through you if you will only make the most of yourself for him.

This same principle applies to the older people around whose lives the barriers of age and weakness rise so steadily. Think how often God uses such people, hampered on this side and restricted on that, to inspire and re-direct the life of the new generation!

At twenty-one Longfellow wrote his mother: "A letter from you, Mother dear, is more helpful to me than all the sermons preached in Lent. The very glimpse of your handwriting is a greater incitement to virtue than a whole book of moral discourses."

Her value to God and life exhausted? The iron chariots might hedge closer and closer, but God still had something splendid and satisfying for her to do.

You came here this morning thinking that all your chances were gone? That you meant nothing to a busy world and an unseen God? O believe in yourself! God still has work for you to do. The people here need you—your love, your courage, your silent influence,—more than you, or they themselves, dream.

'Tis only when they spring to heaven that angels
Reveal themselves to you. They sit all day
Beside you, and lie down at night by you
Who care not for their presence, muse and sleep, ...
And all at once they leave you, and you know them.

Even more courage comes to us when we recall that the barriers in life prove, more than once, friendly rather than hostile.

Usually the iron chariots are dragged into place by the blundering hands of circumstance. Usually they represent a genuine barrier, something tragic for us and for God as well. But how many times we realize, in the light of later experience, that they were walls of guidance rather than walls of limitation.

Abraham Lincoln's life offers a clear example. All his earlier ventures ended in failure. "He attempted a military career, and went to the Black Hawk War a captain, but through no fault of his he returned a private. Then he tried store-keeping, but his little country store 'winked out.' He experimented with surveying, but in the end his surveyor's compass and chain had to be sold to pay his debts. He was defeated in his first campaign for the Legislature, defeated in his first attempt to be nominated for Congress, defeated in his application to be appointed commissioner of the General Land Office, defeated in the election for state senator in the Illinois Legislature of 1854, and defeated again when he hoped to be nominated for vice-president in 1856." One barrier after another blocking the way! Iron chariots on this side and that! Who put those chariots there? A cruel fate,—or was it a loving God?

No one can explain the barriers built around your life. They are, like the unmerited suffering everywhere in life, a riddle to the wisest of us. But what does Christianity say to you? "Break down these limitations if you can! Fight your way past the iron chariots if you see a way! But if the barriers are too much for you, accept them! Accept them quietly and without bitterness of spirit! After all, you can find happiness inside that iron wall. After all, God can still make some fine use of your life. After all, the chariots may be put there by the hands of love,—to keep you from a false road,—to hold you in the path God wants you to follow."

You say life is still a strange puzzle? But as yet you have little perspective on it. Wait till you can study all these experiences against the background of eternity! Even the iron chariots may begin to glisten with beauty and purpose. The unity of life may become apparent at last.

We cannot look beyond
  The spectrum's mystic bar:
Beyond the violet light,
  Yea, other lights there are,
And waves that touch us not,
  Voyaging far.

Vast, ordered forces whirl,
  Invisible, unfelt;
Their language less than sound,
  Their names unspelt;
Suns cannot brighten them,
  Nor white heat melt.

Here in the clammy dark
We dig as dwarfs for coal:
Yet one mind fashioned it
And us, a luminous whole:
As lastly thou shalt see,
Thou, O my soul!

But this is only part of the story. The iron chariots that block the advance of one generation are tumbled off the road by the resistless attack of the next.

You and I may face today limitations that no one of us knows how to master, but it is almost certain that our children, or their children after them, will learn to conquer these barriers and push forward unhampered on their quest for finer and happier life.

Consider our conquest of disease! There was a time when plague and epidemic were masters of mankind. No one knew how to break free from them. In helplessness and fear men crouched despairingly before these chariots. Do you remember Cotton Mather's description of the small-pox epidemic that raged in Boston in 1678? "Never was it such a time in this city. The burial-places never filled so fast. To have coffins crossing each other as they were carried into the street, to have I know not how many corpses following each other to the grave close at the heels, to have 38 die in one week, and 7, 8, or 9 die in one day,—yet thus hath it lately been. To attempt a bill of mortality and to number the very spires of grass in a burying-place seem to have a parity of difficulty. Of my father's seven children, four have already been visited. God fit and prepare us for the three strokes that are yet behind!" That last sentence is the most touching of all. Four children down with the small-pox, and now nothing to do but wait for the other three to contract it. What an iron chariot, drawn up invincibly across the road of humanity! And yet that iron chariot has been swept away. Advancing medical science found a way to topple it off the path. Today all of us break free from that old hindrance as we struggle forward toward a finer health and vigor.

What has happened in the case of small-pox is now happening, silently and almost unobserved, in the case of another ancient scourage of the race. Speaking of the conquest of tuberculosis, Dr. Haven Emerson writes:

"A generation ago tuberculosis led all the causes of death, sickness, and poverty. It was tuberculosis that usually claimed the bread-winner of the family in the years when his earnings were most necessary. It was tuberculosis that then took the mother, and left the orphaned children to the mercy of circumstance and relatives. It was tuberculosis that then bent the bones of those children, started infections that flared up later under the strain of the teens and the twenties, and finally swept away by 'galloping consumption' the last traces of the family. But within the lifetime of our generation tuberculosis has been pushed down from first to sixth place in the list of causes of death. Within another half century tuberculosis will cease to be a serious factor in human mortality."

Another chariot off the road, and our children facing a new world of health and freedom!

What about the other great diseases? One gains new courage for the future when he reads what modern chemists are beginning to prophesy. "There is good ground for hope that optochin, one of our new derivatives from quinine, will become the cure of pneumonia. Optochin will kill the pneumonia germs when they are isolated in a glass vessel, but we have not yet found how to reduce its power to such an extent that it can be used safely within the human body. Chaulmoogra oil, a nauseating natural product, has been broken up by modern chemists and its pure acids combined with ethyl alcohol for hypodermic injection into the arms of lepers. Hundreds of definite cures have been made, and it begins to look as though science had finally brought leprosy under positive control. We have just learned how to isolate and compound insulin and use it in the treatment of diabetes. The new adrenalin which we can manufacture in quantities allays the spasms of bronchial asthma and reduces the danger of death from heart-failure in cases of pneumonia. The study of vitamins has opened before us a wholly new field of research. We have found that cod-liver oil contains some substance which will prevent rickets in children who have been deprived of adequate sunlight. And with some modified form of the thymol which we now possess we are confident that we can eliminate the hook-worm from the Southern states."

How the iron chariots tumble from the road! How humanity struggles forward toward new freedom, new health, new power!

See in the rocks of the world
Marches the host of mankind!
Where are they tending? A God
Marshalled them, gave them their goal.
Youth fills the gaps in the files,
Strengthens the wavering line.
On to the bounds of the waste,
On to the city of God!

It is the glimpse of this resistless forward surge that gives us confidence in the ultimate elimination of war.

Do you realize what has been happening in the years since the war? Men everywhere have learned what modern war is. Who wants another? Not one of us. Soldiers and civilians, young men and old, veterans of the last war and those who only read its unspeakable horrors, all of us want peace. There is a new element in human life. Never before in history have common folk hated war so bitterly, longed so ardently for friendship, coöperation, and lasting peace. During these years the organizations that are working for peace have grown immeasurably in power and influence. In 1913 the men and women who were thinking about world peace and struggling to organize the life of the nations on a new and a more fraternal basis were a small and insignificant group. Today the workers for peace cover the earth. If another war should threaten it would encounter a wholly new opposition: not only the feeling of a war-sick world, but the determined effort of thousands of leaders the world over.

Here is another change in the situation, and a still more encouraging factor is this. The last war left the nations so poor, so utterly disillusioned, so thoroughly sick of fighting, that it is almost inconceivable another world war can start within fifty years. This generation will probably not fight again. Too many men know what fighting really means. Half a century of almost certain peace, and during that half-century the forces making for world friendship will tend to grow stronger, while the forces making for ignorance and hatred will tend to grow weaker. Granted that the balance may tip today in the direction of war! Before our generation vanishes that balance may be swung, silently and unperceived, toward the side of peace. One iron chariot after another has been swept away. Humanity has broken free, free from disease, free from superstition, free from weakness, free from slavery to the blind forces of the natural world. This one great chariot remains in our way, stained with the blood and grime of unnumbered battlefields. Some day that chariot too will be toppled from the road. Before our children will open the valley of the world's desire, the valley of enduring peace.

Liberty, what of the night?
I feel not the red rains fall,
Hear not the tempest at all,
Nor thunder in heaven any more:
All the distance is white
With soundless feet of the sun:
Night with the woes that it wore,
Night is over and done!

(Other addresses by Mr. Gilkey will follow:
"Keeping the Radiance in the Day's Work";
"Conquering Fear and Worry";
"Getting Along with Queer People";
"People with No Sense of God.")

THE ABIDING PRESENCE.*

Rev. James Reid.

Nevertheless I am continually with thee. Psalm 73. 23.

There are some words, as is often said, that speak volumes. No book is so full of them as the Bible. That is one of the reasons, perhaps, why some people cling to the idea of verbal inspiration. There are some words which in their place seem so obviously inspired. And one of these words it seems to me is the word "Nevertheless." It takes a really inspired man to use the word "Nevertheless" in the places where throughout the Bible you find it used.

It generally means that the man who uses it is standing up against things, arguments, fears, difficulties, which can be met in no other way but by STANDING, and as Paul puts it, having done all, continuing still to stand. The word "Nevertheless" in the

* Northfield General Conference, 1925.
Mr. Reid is minister of a Presbyterian church in Eastbourne, England.

Scriptures is generally a preface to something the man did or said or confessed in the name of God against the overwhelming tyranny of things, or the tempting or teasing voice of the world. When the world, the flesh and the devil in some form or another have done their worst, and their would-be victim quietly rises and says "Nevertheless," you know he has won a spiritual victory,—the characteristic spiritual victory which is just to stand for faith and for the way of faith when all the currents which generally move people are running the other way.

There was Nehemiah, for instance, building his wall while enemies came and jeered at the builders and did their best to hinder the work by every kind of threat and discouragement. "Nevertheless," said the brave Nehemiah, "we made our prayer unto our God." How often has prayer got to begin in just that way, by a man who is bombarded by all the arguments and doubts in his own soul that seem to make prayer a mockery, quietly saying to himself "Nevertheless," and dropping to his knees.

And there were the disciples on the lakeside. They were tired after a fruitless night's fishing, and there is nothing so wearisome as futility. Then Jesus came and said, "Launch out into the deep!" The facts of the situation began to protest the apparent uselessness of it. How could this stranger know? "Master," they said, "we have toiled all night and have caught nothing: NEVERTHELESS at thy word we will let down the net!" How often has obedience to Jesus Christ got to begin with a "Nevertheless," the word that, so to speak, holds back the flood of arguments and protests from prudence and common sense and the general look of things, to let the soul get going in Christ's way, out of sheer loyalty to him.

I think that was one reason why Christ was attracted to some of the soldiers we meet with in the Gospels. They had learned the habit of obeying in certain circumstances without asking for reasons. And there are times in Christian discipleship when no reasons can be given. Christianity is a reasonable religion. It can be justified by the finest thinking. The best minds can go to work on it, and it will stand the test. But it is founded on an instinct, taste, desire,—call it what you will,—for what our souls know is the highest and best, and that experience is the rock on which a man takes his stand when he uses that word "Nevertheless."

Rev. James Reid.

Now come to the instance of our text! This 73rd Psalm is one of the most wonderful of the whole collection. It tells the story of how a man nearly gave way, but recovered himself in time and fell back upon God.

It was the old story which has been often repeated, though in some cases the people of whom it is told have not recovered, but have gone under. You remember Demas, immortalized, like Lot's wife, in a great apostasy: "Demas hath forsaken me, having loved this present world." The temptation to forsake faith gets at us in many different ways. Sometimes it is some passion which creates an argument that lays low our defences. Sometimes it is an argument which beats us down in a moment of weakness and lets loose a passion.

In this case, an argument or a whole series of arguments opened fire on the psalmist. He had tried the way of righteousness, and nothing but disaster seemed to overtake him. Trouble after trouble beat their great billows upon his spirit. He looked around and saw the wicked, the evil livers, the sheer materialists, who laughed at his creed, all smiling and prosperous, finding their paths smooth and easy. He did not realize for the moment that there is a good reason why evil seems to find the easy pathway, and that is because it deliber-

ately chooses it. But as he looked, the monstrous injustice of the thing appealed to him, and he began to give way to gloomy and pessimistic thoughts, the kind of thoughts that sweep God from the skies and read him out of the world. Of what use is goodness when these injustices are possible? Where is the moral order of the universe when the selfish people, the fraudulent, the moneygrubbers, the people who look after number one, get to the top and are able to lord it in their insolent atheism over their fellows? "Verily, I have cleansed my heart in vain, and washed my hands in innocency!" So he ALMOST said, but he did not say it. Something checked him. If he had said it and had allowed himself to get into the power of that outlook of moral despair, anything might have happened. There are dark depths waiting for the man who lets that kind of mood master him. But he did not say it. Something checked him. He felt,—and this is worth noting,—that it would have been treachery to the little community of the faithful souls around him who were depending on him and on one another for the breath to keep alive the flickering flame of faith, which together they were nursing in a great engulfing darkness. And it would have been treachery to a great host all down the ages who had stood for the outlook of faith, and had sent on their torch to him and others to carry forward into the night, and to hold till the morning broke.

Then he thought of the Temple, as many a man has done since then. You remember how in "John Inglesant" the hero in a great temptation is saved by the thought of the little church where he used to worship, and with the thought, as he let it stay in his mind, the fragrance and the peace and the music began to steal into his soul, and cast out the unholy desire. So it was with the psalmist. He thought of the Temple, and went into it. "I went into the sanctuary of God," and there he recovered himself just in time. For there God drew near to him, and he felt his nearness. His experience of God's love and care renewed itself in his soul, and he was himself again. Gradually the mood of faith and hope re-asserted itself against all the threatening voices of doubt and despair and temptation. Let them do their worst! At their worst he had something which was stronger and truer than they. "Nevertheless," he cried, "I am continually with thee! Thou wilt guide me with thy counsel, and afterwards receive me to glory. Whom have I in the heavens but thee, and there is none upon the earth that I desire beside thee. God is the strength of my life and my portion forever."

VICTORY.

It was the victory of religious experience. The simplest statement of religious experience is just this, to be able to say, "I am continually with thee." It is to know ourselves in the shadow of God's love and care, to know, as Paul says, that nothing can separate us from the love of God; that wherever we go we are in the sure grasp of a love which will not let us go, but will guide us and provide for us and give us strength to carry on, and will see us through at last to the great end of our being. To know ourselves with God, to be sure of his love,—that is religion.

There is a story of a little boy who crept to his father's bed in the darkness and touched him, and when his father asked what he wanted he replied:

"I don't want anything. I just wanted to be with you."

That is religion,—to be with God and to know it.

How that assurance springs up in us it is difficult to say. God has so many ways of making our hearts ring to the music of his love. The late Sir Ernest Shackleton describes how on a long trek through a dismal frozen country he had the indescribable feeling, which was shared by his companions, that there was someone else in the party,—"the great Presence, whose dwelling is the light of setting suns and the round ocean and the living air, and breathes through all things." "Nevertheless," they might have said of all their hardships, "we are still with thee." But it does not take the exceptional moments or the great crises of life to awaken that experience, though these may heighten it. To know we are with him is to be sure of a love which is constant amid all our inconstancy, whose influence on us is deeper than mere pleasure or pain, a love which is intimate to ourselves and to our individual need, somehow singling us out while not excluding any other from that same care and guiding.

George Eliot describes in "Romola," how, fleeing from the city in her troubles, the desolate woman meets Savonarola, who recognizes her though she is disguised. His glance produced a wonderful impression on her of interest in her and care for her, expressing itself in a strongly felt bond. That is the way in which God comes to us in Jesus. His power is the power to awaken this experience of an infinite interest and an intimate care which is proof against all the chances and changes of life and all the suggestions of doubt and denial. "Nevertheless," it teaches us to say, "Nevertheless, I am still with thee."

Over Disloyalty.

Now look for a moment at all the things over which this deeply wrought experience of God was able to give this man the victory!

It was the answer, first of all, to the shame and regret which his own disloyalty had left with him.

He had been thinking hard things about God, though he had not come to the point of acting on them. He had allowed the mood of discontent for the moment to get hold of him. He had been untrue to his own deep convictions. For the moment he had forgotten the gracious providences, the answers to prayer, the sudden and sure enlightenment which had often come into his soul from God in days gone by, and made him sure that God was with him, and he was with God. He had forgotten these things listening to the arguments of his own despair, and now he is reproaching himself for it all. He is looking inward, and seeing there how weak and disloyal he has been. He feels like a man who has been on the point of failing a great friend in the moment of temptation. And his heart is sore about it. "So foolish was I, and ignorant. I was as a beast before thee," a creature without intelligence and heart and conscience, without capacity for God's great fellowship. That is the kind of thing I have been. So he reproached himself. For a moment he was like Bunyan's pilgrim in the very slough of despond, for there is a despondency that comes to a sensitive mind when it takes to searching itself in the light of God. But out of this despondency he knows the secret of victory. "Nevertheless, I am continually with thee." The grace of God abides. The love that overshadows us and has wrought itself into our very nature does not change. Nay, the light by which we see ourselves is the secret of the shadow which falls upon our hearts.

It is a great thing to know how to recover ourselves from this mood of despondency that comes from the shock of our own failure, or the bitter sense of our own deficiencies. People today are not greatly given to this introspection. It is supposed to be a morbid thing, and so it is, if we do not know the right way out of it. It may be the most paralyzing of conditions. It may sap our strength and spoil our work. Some people would escape from it by fleeing from it into the bustle and surface happiness of life. That is a wrong way. The true way out is the way in, further in, nearer up to the light that rebukes, till we realize that it is the light of a great love in which all our failings and falls are swallowed up in a constant mighty stream of forgiveness that searches and yet cleanses, that rebukes and yet heals, that judges and yet restores, and lifts us to our feet again. That is the real way out, nearer to God, closer to the love that smites, a deeper dependence on the grace that breaks us down that it may lift us up. For all our failure there is recovery in God. From all our self-reproaches there is a refuge in the love that knows the worst and hopes for the best and believes in it, and will never let us go till he has made it possible and made it secure. "Brethren, if our heart condemn us," do not let us flee to any shelter of self-excusing: let us flee to God, who knows the worst and sees it! "If our heart condemn us, God is greater than our heart and knoweth all things." Let us find our peace and our reward there! Let us fall back upon this, "Nevertheless, I am continually with thee"!

Over the Glamor of Prosperity.

Again, in this experience there is victory over the glamor of outward success and outward prosperity, which tempts us to think that in missing them we are missing the best.

This man looked at the wicked. He saw their prosperity, and he thought for a moment, "What a fool I am! Here I am tak-

ing the way of righteousness and missing everything! Am I not losing the real worth of life, turning my back on these things? Have not these selfish people, these people who deny the claims of faith and goodness and thereby find material success, got the best of it? Is it not better after all for a man to

> Take the cash and let the credit go,
> Nor heed the rumble of the distant drum?"

Who is to prove that this sensitiveness to conscience is not a morbid scruple which has no relation to any world that exists, and that in obeying it we are not missing the real world?

There lay this man's temptation. What is the answer to it? What is the answer to the blatant claims of wealth and success and outward prosperity to be the real things? What is the answer of faith to the glitter of earth's golden store?

Is there any answer to it except the faith that looks ahead and comforts itself with what is waiting when the balance is redressed at the hands of God? Is there any other answer but Browning's hope:

> "I know there shall dawn a day.
> Is it here on homely earth,
> Is it yonder, worlds away,
> That power comes full in play?"

Yes, there is another answer. It is the answer of religious experience, "Nevertheless I am still with thee." It is the real value of the experience of God here and now. The secret of real satisfaction is not what a man has: it is what a man is. It is not in the possession of external things: it is in what he possesses within,—the secret treasure of peace, and joy, and power for life, which spring from communion with God. The man who knows the love of God has everything. He is living at the fountain head. He is dwelling at the sources of happiness. He has the solid satisfactions which endure. He is lifted above the mean cares and irritations that shatter peace. He has the substance,—the other has the shadow. He has the reality,—the other has only the appearance.

The early church did a marvelous thing, crucified and persecuted and robbed and spoiled as it was: it convinced the pagan world that it possessed the secret of life. As Dr. Glover put it, "The Christian outlived the pagan, out-died the pagan, and out-thought him." What avails it, if in a world which is only the medium for the divine fellowship we miss the great secret of contact with him, however much else we clutch with our hands? And what matter poverty and distress and apparent failure if in all these things God draws near to us, to make life radiant with his love and tender with his touch, as the cloudy sky is radiant with the rainbow? The man who has found God and been found of him, and lives in that love, has the secret of all that is real in a world which without this communion is a mere palace of illusions, a prison house of the spirit. "Nevertheless," a Christian man can say to the world that mocks his defeat with her gaudy symbols of power and success, "Nevertheless, I am still with thee!"

Over Coming Dissolution.

And yet again this experience is the victory over the coming dissolution of all things.

That was what the psalmist saw in the sanctuary of God. He saw the latter end of these successful materialists. Their triumph was merely temporary. How are they brought into desolation! As a dream when one awaketh, some day there would come an end of it all. Their satisfactions would perish. They were of the earth earthy, and when nature failed and the last shadow fell upon their little day, even though there should be no sudden reversal of fortune, where would they be? He shudders at the prospect. "Earth to earth, ashes to ashes, dust to dust,"—that is the last word for them.

We live in a world where material things go back to their elements. Corruption is always at work stripping off the husks, and if a man's life were only husk, what would be left for him? But what of himself in this coming dissolution? "Nevertheless, I am still with thee." Was this man sure of immortality, of a resurrection? We cannot say that, for he lived in a time when the idea of a resurrection had hardly risen to the surface. But at least he had hold of the reality out of which the doctrine of the resurrection grows like the leaf upon the tree. He would be in God's hands, and

in these hands he was safe. "Nevertheless,"—in the face of coming dissolution,—"I am continually with thee."

The victory over the thought of death and the decay of things is a victory of spiritual experience. It is the victory of a faith that knows little of details, but knows at least that in God's love we have a fellowship that is eternal. The whole faith in immortality is there. There is our peace, not that we know anything definite, but that we know the love that holds us, and with that we can rest content. We can lie down in peace. Our little boat cannot sink in this great ocean of life, which in reality is an ocean of love.

I heard a story which I would like to pass on. It was of a mother who lost three sons in those years of war. One after another the blows fell. When the last one died they feared for her reason, and tremblingly went to comfort her To their surprise they found her quietly serene, looking at them with a calm face.

"I shall sleep tonight," she said. "I know where they are."

There is victory for you, victory that comes by an experience of God's presence and God's love which is more valued and real than all the shocks of time and all the hazards of life in a dying world! He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty, and there is no blast of storm or tempest, not even all the shaking in the world, that can disturb that dwelling.

(Other addresses by Mr. Reid will follow throughout the year.)

"TAKE THOU THY SHARE OF HARDNESS!"*

Rev. John A. Hutton, D. D.

Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds! Hebrews 12. 3.

It is not an easy thing to read any book with which we assume we are familiar, with a vivid understanding of it. So it does help one to a fresh understanding of Holy Scripture if one will read in a new translation,—not that I wish to detract from the old translation,—but in order sometimes to see the point, to catch something of the real emphasis of the original, it may be an extremely profitable thing to acquaint oneself with another version.

If anyone were to read through the New Testament today with fresh eyes,—and remember it may be done almost at a sitting,—he will close the book with a definite impression of its tone. He will close the book saying to himself:

"Well, I will not say that that is a sad book, but it is certainly not a cheerful book!"

The New Testament is not a sad book, and it is by no means a cheerful book. The New Testament is a severe and responsible book, and it ends on a note,—it might be too strong to say of misgiving, but on a note of extreme gravity. To put it in other words, for myself I have not the slightest hesitation in saying that by the time the New Testament canon was closed, the church of Christ was face to face with the darkest prospect that the church has ever encountered.

Here and now, you can easily recall with me what are the characteristic voices of the New Testament, especially in its later books. For it would appear that the early church, the church of the New Testament, went through an experience parallel to the experience of our Lord himself. As our Lord had his Galilean period, when he asked people to consider the lilies of the field how they grow, and when he spoke to little children as they played in the country lanes, and as that life of our Lord went on deepening, as life is wont to, until it ended in a time of great darkness, out of which his soul sought and found God in a great cry, so was it with the history of the church. It had its lyrical period, its Pentecostal period, when the members of the church of Christ walked as on air and danced before the Lord. That mood passed, as it is the lot of gaiety to pass, in order that gaiety, having died to this world, may be born again in serenity and happiness and confidence.

What are the characteristic words with which the New Testament closes? "Stand

* Northfield General Conference, 1925.
Dr. Hutton is minister of Westminster Chapel, London.

Dr. John A. Hutton.

fast!" "Endure to the end!" Anybody can begin: endure to the end! "Keep yourselves in the love of God!" That is to say, anybody can fall in love,—that is out of your power: but to keep in love—that is the thing! To fall in love,—that is temperament and opportunity: to keep in love,—that is personality and faith and hope. "Keep yourselves in the love of God!"

But the phrase which best sums up the touching appeal of Holy Scripture with which it concludes, is a word which St. Paul used in a letter to Timothy.

Timothy was a young man who had come under the influence of St. Paul. What an extraordinary thing that must have been! How fortunate children are to have come under the influence of good people! We all stand for something in the world. We are all living epistles of something. We are all ambassadors for something. We all advocate at this moment a total view of life before those who come in contact with us. We are all evangelists and propagandists and advocates for something. It is a great thing when young people come in contact with some thoroughly good person.

Timothy had this extraordinary advantage. He had seen Paul. Imagine seeing Paul! Imagine sitting in the same house as Paul! Imagine as a boy sitting on a stool listening to Paul talking to your mother! Imagine that,—because for myself I am hardly on speaking terms with any man who does not agree that St. Paul is the greatest human being that this world has ever seen! I hardly speak to any person who does not agree with me on that! We have nothing in common.

The great point of my friend Halliday's teaching is just that,—that all the time we are advocating something, and that God mediates himself to others through us. As St. Paul said, we are vessels and channels of something. God can only get at other people through us.

Well, St. Paul had that influence upon young Timothy, and after his conversion Paul sent him to one of the hard places, one of those evil places in Asia Minor. If you want to know what evil places they are, and if you want to know what an evil thing life is without God, you need only read such an epistle as the Epistle of Jude, or 2nd Peter, or those chapters in Revelation that deal with the churches in Asia Minor. It was to one of those awful places that St. Paul sent Timothy.

There the young fellow very nearly broke down. I rather gather he had written to St. Paul suggesting that he should resign. My dear young people, there it always seems to me would be the danger in handing the world over to you! Time and again, so often that it would appear to be a law, the world has been saved from its bankruptcy by the voice of an old man. For the tendency of youth is to lose heart. Those who talk about the hopefulness of youth are talking nonsense. Youth never was hopeful from the beginning of time. Never! There are the good spirits of youth, if you like, but hope has little to do with good spirits. Besides, I am not at all impressed by your hopefulness who have never suffered anything. Hope is victory over life, and you cannot get that victory until you have lived.

Now, some of you may think it is an exaggeration to say that youth has never been characterized by hope. I will qualify that, and say that youth with brains and intelligence has never been hopeful. And

I do not wonder! It is a tribute to that sensitiveness which, and not hope, is the real characteristic of youth.

Alas, alas, for me the light of life is o'er!
No more, no more, no more,
Such language holds the solemn sea
To the sands upon the shore,
Shall bloom the thunder-blasted tree,
Or the stricken eagle soar.

What old man do you say wrote that? My dear friends, it was a young American of genius of about 23 years of age who wrote it!

"Here lies one who wrote his name in water!" So said our young Keats. And he was a youngish man who sighed out: "My life is in the sere and yellow leaf!"

Nobody can feel so old and hopeless about life as the youth of genius. The first step in life is the changing of the natural into the spiritual, and that is a sad thing. It is a great thing, but it is a sad thing. You know how it is when you leave your childhood behind, when you leave your youth and your maidenhood behind, when you are no longer young (so to speak,) although you are only a day older than you were, when something has happened to you that separates you from the gaiety of your childhood. Therefore I say, without any exaggeration at all, that there are no griefs so poignant as the griefs of childhood. But God mercifully has endowed a young child's life with another wonderful capacity, the capacity for change. That sanguine temperament is part of a child's original endowment by which it passes quickly from one thing to another. If it remained under the tyranny of any one emotion, the sadness of life would bear down children to their graves.

It is a survival of that sadness which accompanies us well on into our youth, and gives to youths of intelligence and genius a capacity for grief and sadness, which is never so poignant, thank God, in the later days of life.

I want to say this to you younger people: if you play the game, and go through the problems that life presents to you and do not come out the same side, but go into them and through them and come out on the side nearer to God,—if you do that I can promise you—this is what my years were given to me for,—that life becomes better and more simple and more worthwhile the longer you have it. It is nonsense to say that your young days are your best days. At any rate, in my own case that is ludicrously untrue.

This is all to say that Timothy was a young man, and there he was, flung into a situation so different and discouraging that his first reaction upon it was to give up the whole thing. I deduce so much from the letter St. Paul wrote in answer to his. We have not the actual letter which Timothy wrote to Paul, but we have the letter which Paul wrote in answer to it, and sometimes we can conclude what was the tenor of a letter by pondering the answer to that letter. It is obvious from the tone of St. Paul's communication to Timothy what must have been the nature of Timothy's communication to St. Paul. I am sure I am not far from the point when I say that Timothy had practically suggested to Paul that he had to resign; that the job was getting beyond him; that he was disappointed in the work and disappointed in himself, in his faculties, in his power of endurance, and suggested that perhaps it might be better were he to step down.

Now, had St. Paul been a smaller man than he was, there is a kind of answer he might have given. He might have replied:

"I have your letter, and to tell the truth, I am not astonished at its tenor. You say you are having a bad time. I have only to say that you are no worse off than your neighbors. Life is a pretty rotten thing just now. The best thing I have to say is, just hold on, for in a few years I suppose we shall all be dead."

Or he might have said,—and there are many today who regard this as the whole of Christianity:

"I have your letter, and just want to say how much I sympathize with you. I do not know that I can say anything which will be of real value to you. But as an old friend of your mother and grandmother, and one who would like to see you happily settled in life, I just want to say that I sympathize very much with you."

St. Paul said none of these trifling things. He knew that sometimes when we are in the doldrums what we need is not somebody to sympathize with us,—we do that

so well and so eloquently for ourselves that there is really no need for any one else to do it. We would be more honorably assisted by someone who would make us a little ashamed of ourselves.

The Stoics knew a great many of the secrets of the soul, and one thing they knew they put into a proverb: that the sense of shame is the basis of all virtues.

Paul's Word to Timothy.

This is what St. Paul did: he sent one word back to Timothy. He made it up himself: he had to make it up. It is a great proof to me that something happened in this world like what the church declares did happen as a matter of fact at the time of Jesus, that there suddenly came into the soul of man such a wealth of ideas that there were no words in existence to convey the new faith. It was as though there was such an outburst of industrial activity that there was not enough rolling stock to handle the new business. When Christ came into the world he let loose upon man such an extraordinary flood of happiness and faith and hope that there were no adequate words in existence to deal with the flood.

So Paul had to manufacture the word he sent to Timothy. It is of course a Greek word. To Timothy's complaining, to Timothy's suggestion that perhaps he had better resign, Paul sent back one word which is translated:

"Take thou thy share of hardness!"

Who gave you the idea that Christianity is an easy thing? Not our Lord himself, who said that sometimes a man might have to take a knife in his left hand and cut off his right hand!

And truly, who that wants a religion wants an easy one? An easy religion is an offence and a horror; any honorable man would be done with it at the first opportunity. The very idea of religion—religio—is something that binds us round and round and commits us to a view of life. That is why there should be no questions about religion. I never encourage questions about religion. In ninety-nine cases out of a hundred they are not questions. Many people who consult me over questions seem to me rather to want me to know what clever people they are. The only question which a man ought to put is a question which in one way or another may be paraphrased in the ancient words, "Lord, what must I do to be saved?" That is the only question that a man has the right to put as a religious question.

"Take thou thy share of hardness!" In a world where there is always a generation of children who are too young to pull their own weight, and a generation of old people who are too old to pull their own weight, no man or woman with a nice sense of honor will go on living who does not feel that he or she is pulling not only their own weight, but their own weight and something more. Not to speak of the great company of invalids, delicate people, who cannot do what we can do, who cannot eat what we can eat, who cannot breathe air that we can breathe, who must live sheltered and pathetic lives, and we want to spare them because they cannot pull their own weight, and we want to spare their feelings and to make them feel that the world is full of people who are glad to spare them!

This particular appeal of the New Testament is a persistent appeal, and I am declaring that it is the final appeal in the name of Christ for us to rally to his side. It is an appeal to our honor. In a sense, not to our interest so much, but to our honor. "Will ye also go away?" That is the note with which the New Testament closes, and it is the note of the passage, "Seeing we are surrounded by such a cloud of witnesses." Seeing, that is to say, that everything we have in life has come down to us through the labors and the shedding of blood of other people! Seeing that at this moment there is nothing worth having in life which we do not derive from an age that has gone! Seeing we brought nothing into the world! Seeing that that is so, what manner of men ought we to be, surrounded by this great company of witnesses? That is, I say, the final appeal of the New Testament to the Christian church, and not only to the Christian church, but to every man who is not so far away from Christ that he cannot hear his voice.

"Take thou thy share of hardness!" Anybody can resign. But what would happen if we all resigned? That is what in effect God said to Job. "You have been telling me in 37 long chapters how you would like to resign, how you are tired of life,

worried about this and offended at that. What if I were to resign?"

Do not laugh at that! It is too serious. What if God were to resign? What is it keeps God to his task? Why is it that God does not tire of this world, as he might very well? Why does he bear with all the disappointments and delays and the broken pledges and promises of his people for these thousands of years? Why does he look down like the pale moon that grows pale with what it sees? Why does God not grow tired with seeing the things he sees in this old world of ours? Well, our fathers had no doubt about that, and they said the thing that sustained the patience of God was that when he was disposed to give it up he looked upon the face of his Son! The eternal intercession of Christ with God! What do we mean by that? We mean that when God would despair of a man or despair of the world, he sees the face of Jesus!

Here is my recollection of a famous passage in Stevenson:

"In a world which is rooted in sacrifice, where the horse, the dog, the insect of a day fulfils some purpose greater than it knows, and dies without complaining, God forbid that it should be man, the erect, man the reasoner, man the wise in his own eyes,—God forbid that it should be man who alone wearies of unrewarded effort and utters the language of complaint! Let it be enough for him to know that the whole creation groans in mortal frailty, strives with unconquerable constancy, surely not all in vain!"

About fifteen months ago my wife and I were walking in Scotland, in Berwickshire. Walking on rising ground we came to the top of a hill, and there at our feet stretched the North Sea, with nothing between us and the North Pole but blue water. I took off my hat to the great sea, and felt like Cortez when on a peak in Darien he saw the Pacific.

Next moment,—so suddenly do these things happen,—when I was reciting to myself some bit of poetry about the world as God had made it, my eyes fell upon the body of a dead horse on a plowed field. And do you know, suddenly I hated nature for her lying countenance! I felt like Francis Thompson,—who fits my soul as a glove fits a hand,—who cries out to the face of nature:

> Ah, show me behind that blue veil
> The breasts of your tenderness!

Fifty yards further on we saw the plowman, plowing with another pair of horses. I entered into conversation with him.

"I see your old mare is dead."

"Yes," he said, "she died this morning."

"What was the matter?"

"Well," he said, "about three or four months ago she was not well, and we called in the doctor, and he said that her heart was weak. But I have a good master, and he said, 'Let her play for the rest of her life!' But when we harnessed the other horses, and the mare saw them go out to their work, it fairly broke her heart. She whinnied and sighed and ran about, and became depressed, and went off her food when she saw the other horses working, and herself forbidden. Until at last my master said, 'You are plowing a light piece of soil this morning. Take her out and harness her with that big horse! He will do the pulling, and it will please her to think that she is doing something:' not knowing the spirit of his mare! We yoked them up, and she was the proud pony. When we came to that little bit of rising ground there, she was so keen to be at it that she pulled beyond her strength, and dropped down dead!"

"Take your share of hardness!" I am glad I told you that story. Perhaps you will never see a horse, from this day until the day you die, without thinking of God and without hearing him say, "Take thou thy share of hardness!"

Consider Jesus!

Now I come to the text. Preaching today is not preaching from a text, but to a text. Preaching today is beginning with life and ending with some word from God. "Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds! Ye have not yet resisted unto blood."

One of the things which the Spirit of God suggested to those who had the guidance of the early church was that they should issue what we have today in the four Gospels. What are those Gospels? The story of Jesus, we say. Yes, and No. Whatever

these Gospels are they do not claim to be lives of Jesus. What is a Gospel? Take St. Luke. We have first of all some few stories of our Lord's infancy. Then we have a reference to him when he was twelve years of age. There is no further reference to him for 18 years, until he was 30. Of the very time when today we want to know everything about a child, we know nothing whatever. Almost nothing about his 30th year! Almost nothing about his 31st year! Almost nothing about his 32nd year! One-half of each Gospel, almost, is taken up with the facts and events, the emotions and the teachings, of the last seven days of our Lord's earthly life!

Another thing: the New Testament is a very reticent book with regard to suffering. The New Testament might have been a chamber of horrors, but not a word of suffering, almost, will you read in it until we come to Jesus. Whereupon we are spared nothing. The fact of the matter is that the Gospels, in their want of reticence with regard to the physical sufferings of Jesus, almost go beyond the reticence of art. In the "Old Curiosity Shop" there is a shocking moment when Bill Sikes strikes little Nancy, when you hear the very blow. In the story of the sufferings of our blessed Lord we are spared nothing. We can see him trying to carry his cross. We can see him breaking down under it. We can see Simon of Cyrene being pressed in to help him. We can see our Lord being stretched on the cross. We can hear him being nailed to it. We can see him being stretched. We can hear the blood dripping. We are compelled to see him die by stages. We have to stand there for three whole hours, hearing him die, hearing his voice changing. We are spared nothing. Why this? I can only say how it appears to me, and it seems to have been what was in the mind of the writer of the Epistle to the Hebrews. It is the writer of the Epistle to the Hebrews who also says that if any man has seen the face of God, and has tasted the good gift of life, and later turns back, that man crucifies the Lord afresh and puts him to an open shame!

In the recent war I believe it is militarily true that sometimes when soldiers were advancing to attack a formidable position, a barrage of artillery fire was laid down behind them. Why? It was because even the bravest men on earth may have a moment's misgiving. Not because the men were cowards, but simply because life is sometimes very hard, and we are glad afterwards to have been saved from the temptation to seek a dishonorable escape.

The early church laid down as its barrage the story of the sufferings of Jesus; so that later and for all time it would be enough for man or woman in whom there was still left a spark of vital Christian honor, to let their eyes fall for a moment upon that silent suffering Figure to pull themselves together and to say, "Have mercy upon me, O Lord!" and "What wilt thou have me to do?"

Each in His Place.

A little gold watch was one day crossing Westminster Bridge, London, at the time when Big Ben tolled out the hour of noon from the clock tower on the Parliament Buildings.

The little watch looked up at the big clock and said:

"I do not like you! Your face is too broad, your hands are too big, your voice is too coarse. I do not like you!"

And the big clock said to the gold watch: "Come up here, little sister! Come up here!"

So the little watch toiled painfully up the stone steps, and at last stood by the big clock. Looking out over the surging millions of London, the big clock said to the watch:

"Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?"

The little watch said: "Oh, I could never make him hear! My voice is so small it never could begin to carry in such a whirlwind of noise as this."

The big clock said: "Oh yes, little sister, I had forgotten! Yet the man wishes to know the time, he requires to know, and you cannot tell him, but I can and will. So let us henceforth not criticise one another! You will not find fault with me, nor I find fault with you, but each of us in our own place, you for your mistress, and I for the great city, will teach men everywhere to redeem the time."—Dr. Joseph Parker.

PSYCHOLOGY AND RELIGION.*

Rev. Prof. W. Fearon Halliday.

I remember years ago Dr. Crichton Miller of London talking to me about the new psychology, and saying that a movement which had been started by the discoveries of a non-Christian doctor was going to turn out for the furtherance of the gospel.

Is this prophecy verified or not? Some people say No. They point to the materialism and to the charlatanism of much of the new psychology. But if we keep an open mind we will realize that there is no movement which has good in it which cannot be perverted. There is nothing useful unless it is put to its proper use. You may help to feed yourself by the aid of a knife, and you may kill yourself with it also. It is the same with psychology.

Many of us have come to the conviction that God is giving us new insights into the working of the soul through psychology, in order that we may see a deeper meaning in the gospel and then enter into a fuller and more joyous life. Psychology deals with the soul. So does religion. May it not be of importance to religion that psychology lays stress on the fact that mental phenomena are of the first importance?

The battle between religion and its opponents is on a different plane from what it was thirty years ago. Sir Oliver Lodge said the other day that there were only a few materialistic scientists living, and they were very old. I do not think that this is just humor. It is very near the fact.

A new materialism has sprung up, a psychological materialism, which I regard as a contradiction in terms. When the new psychology first started this was its position. Everything seemed to be reduced to what was animal. The whole emphasis was placed by Freud on the sex instinct. Sex is used in a wide sense, meaning all forms of gratification. Now many hold that there are other instincts just as permanent at the basis of life. Many people are too frightened. Supposing that Freud is right? He might be right, and yet Christianity would not be in the least endangered.

You see a rose swaying gently in the wind. It wakes your soul with the wonder of its beauty and delicacy and sweetness. It came from the soil. Because it came from the soil you do not say that it is no good. Is it not better to say that the meaning of the soil is in the rose? Is it not just because the rose brings the earth to heaven, carried by the wind and smiled on by the sun, that it has made the soil so wonderful?

That is really the way to state the case of psychology. Whether we like it or not, we all have in us passions and instincts which are self-regarding, and which, if we gave them outlet in their raw state, would make any society impossible. As I speak I am looking out upon the hills where the Indians roamed, and I think of the Iroquois who used to make their incursions into this district. Of them Parkman says: "They made a wilderness, and called it peace." That was through unsocial passion. But, we have got to ask, is there no other use for power than destruction? For what is passion but a life power? What is mere self-assertion but an assertion of life in a crude way? What is pride but saying, I will not be extinguished, I will be above this or that? These things appear to be selfish, and are selfish in their original state, and yet it is through the struggle of these selfish interests that while nature continues to exist, there is an equilibrium as the resultant of this battle. It is an unlovely equilibrium, of course, of forces which causes the fittest to survive. That is all very well for wild nature, but it will not do for human beings. It is because we have not learnt this lesson that civilization is in jeopardy of going down to ruin.

If America is involved in another war it will probably be a world war, which will menace her very existence. Her existence was not menaced in the last war. We in Europe know what it is to tremble in the balance. And this will only be averted if America helps the world to the realization that the things of instinct and passion must be transmuted; that we must find some moral and spiritual equivalent for war, for self-assertion, for pride, so that these things are changed, as the soil is changed in the rose. That is what I think is the contribu-

* Northfield General Conference, 1925. Partial report, to ministers.

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tion of the new psychology when it is understood in the light of the gospel.

I wish, therefore, to refer to one or two of the things upon which psychology lays stress, and we will see at once how religious they are.

Personal Sincerity.

The first is: the new psychology lays stress on personal sincerity.

A leading medical psychologist said to me: "There is no cure in numberless cases apart from sincerity. I can do nothing with the insincere person. They must look at themselves and see things as they are before they can be cured."

Now, if this is necessary for ordinary health, it is absolutely necessary for spiritual health. If you read the Gospels carefully, that will enable you to see that our Lord includes all sin under insincerity. "I came not to save the righteous." Who says our Lord is not humorous? These people he addressed were not righteous. Their righteousness was hypocritical. What he is saying is not just, "I come to save sinners," but "I come to save people who will acknowledge their sins." That is why the publicans and harlots enter into the kingdom of God before the Pharisees.

God has always salvation for the sincere, the really sincere. But here we must be cautious. We often say that a man sincerely fought for his convictions when instead of the word "convictions" we ought to write "bias." There may be some religion in theological controversy, but there is usually far more bias. There may be some religion in standing for one's denomination, but there is usually far more bias. Every fanatic is biased. He shrieks because he is afraid to look frankly at the other side. It might alter his fanaticism.

Saul of Tarsus was a fanatic. He was a Hebrew of the Hebrews, and very proud of it. He was probably the chief hope of the Pharisees. It cannot be wondered at, considering his great brain power. He finds himself consenting to the murder of Stephen, of course,—for he must uphold his denomination. But there is a light on Stephen's face. There is a disposition in Stephen's heart which gives him pause. This man dies without malice. The stones are crushing his face and body, but the hatred with which they are flung brings out no hatred from him. He loves the men who are his murderers. He becomes their advocate: "Lord, lay not this sin to their charge!" He does it because he has seen Jesus, who cried: "Father, forgive them, for they know not what they do!"

Sin never thoroughly knows what it does. It is blind.

Saul goes away from this scene with a question in his heart which he will not face. He becomes more fanatical, for there are only two things that he can do. He must either give in to the thing which impressed him in Stephen, and which appealed to his intuitive sense of truth and love, or he must blot all the Stephens off the face of the earth, if haply he may keep the question from arising in his soul. He tries to do the latter. But you cannot keep the Holy Spirit from speaking with the still small voice of the heart. And so his inner conflict remains. "Oh, wretched man that I am, who shall deliver me from the body of this death?"

On the Damascus road the Lord speaks to him, and he gives in. The voice has the same accent in it as Stephen's voice: "Why persecutest thou me?" Why, indeed? He was persecuting himself and torturing his own soul in doing it. He yields, and he is sent to Ananias, who, though desperately afraid of him, obeys the will of God, and meets the stricken, blinded soul with the word "Brother." Stephen again! No wonder Saul, as Paul, wrote the 13th of 1st Corinthians.

It would be a blessing if all fanatics went through Saul's conversion. Many men, like Saul, are fanatical in the name of God when all that fanaticism is a witness to is a fight against God.

That is one thing that psychology emphasizes. You are not fanatical about things of which you are quite certain. The man and woman who assert their love of somebody else repeatedly and with strident anxiety are saying to the observant person, "I am not sure I love that person." You do not wax strident when you say two and two make four, nor are you desperately angry with the person who says they make five. You look at them and say quite calmly, "I know they make four, and life will prove it to you." So in religion. When we are sure of God and know what he has

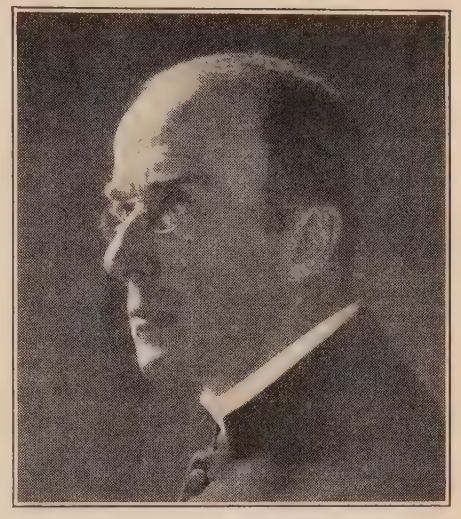
done for us, we do not fight for righteousness any longer, we manifest it. Our certainty is far more convincing than our anger ever could be.

We follow One who did not strive nor cry. The world would be won far sooner for Christ if we could transmute the method of our fighting into the method of his fighting. The weapon of the divine omnipotence is the soul of Jesus on the cross, with its unconquerable sureness and love.

Bias also is a denial of God. There is, of course, a sense in which we may say that we are biased in favor of things we love. We ought to be biased in a certain sense in regard to our friends, but that is not a real bias. It means that we have a positively favorable attitude, based upon what we believe of them. But there is no real friendship that will not see the truth. There is no real friend that will not wound because he is faithful, or be wounded because his friend is faithful. True friendship is based upon sincerity, and not attainment. It is because we walk the same road with our faces towards the same goal. It is not a question of how far along that road we have walked. Therefore, we can say that all bias is a denial of God. And what are we saying but "Blessed are the pure in heart, for they shall see God" and "Blessed are the meek for they shall inherit the earth"?

Purity of heart is openness of heart to truth. It is the heart that is not hindered because of anything dark in itself. It is the mirror that allows heaven to reflect itself upon it. And meekness is honest openness to God and honest openness to one's fellows. It is not the cringing worminess of Uriah Heep. And this is so because God has made the world, and God is truth and love, and he that is of the truth cometh to him.

Why, then, are we afraid? Why are we biased? Because we have not faith in God. What a difference in our daily lives this would make, and what a difference in our attitude to other people! Our Saviour says the truth shall make us free. No one is freed by the truth who does not look out with longing on other people. We are not proud because we have the truth. We are grateful for its liberty. And just because love and truth are one, love awakes in our



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hearts, and we want to bring others that which has healed ourselves. That is not the attitude of bias, but of fellowship.

Religion and Life.

Another thing that psychology is making vividly clear to the religious psychologist is this: that religion and life are one, and that we are maimed in our religious outlook if we do not apprehend the sacredness of home life and friendship.

This was one of the great achievements of the Reformation, when it denied that the celibate state was higher than home life. It said that religion is not imposed upon life: it is the meaning of life. It is finding life in God, finding God through his gifts. It is not amputation: it is inheritance and the understanding of what God meant us to do with our heritage.

This may be illustrated simply. A great many Christian people believe in God, but they often are in darkness because while they speak of God's love and know it must be a fact, they do not feel it. They call God "Father," but when they are on their knees they cannot with the same assurance say, "God loves me." They cannot say, "My Father," and feel the wonder of his strength and shelter. The reason is that in many cases the term "father" itself is associated with what is hard, unsympathetic, and terrifying. The history of this trouble dates back into their childhood. Father, in-

stead of enlisting their affection and making them loyal, because joyous and loving; making them unselfish because they rested their life interest in him, faced them with law or with caprice or it may be with injustice. So the word "father" brings to them feelings of fear.

Sometimes people are fortunate enough to come in their difficulties to some man of God, who all unconsciously is to them what a good father would be, with unselfish desire for their good and sympathetic understanding of their need, and brings them out in trust into liberty. This is the story of the mission field. Nearly every native believes in God first because he believes in the missionary, and the filial attitude to God is first of all determined by the filial attitude to the missionary. Afterwards they rise beyond the means which God has supplied in such men, and they learn more and more of God as they understand more and more of Jesus Christ, and realize that the Father is to us as he was to Jesus. "Go tell the disciples I ascend unto my Father and your Father, my God and your God."

We realize that at the heart of all things there is an individual, deathless, unconquered love.

Our salvation begins with faith, but it is faith in a God who is worthy of our trust. When we trust, our love goes out to the object of our trust, and when we love we become like the one we trust, and that is salvation.

We cannot, therefore, regard lightly any new light which comes from a deeper analysis of human states of mind and soul, and which emphasizes in a way not to be misunderstood the great truths of the gospel, which we have too dimly apprehended.

Psychology and Sex.

It may help if I deal with one question which does give difficulty.

Some people identify the new psychology wholly with sex. Well, that is to misunderstand. Passion is in us. That is a fact. But the new psychology has proved that you can get a neurosis and even become insane because you repress conscience, and refuse to acknowledge that your fellow has an absolute worth and absolute right. That also is true. You can be sick in body as in soul if you refuse to recognize nature, or, on the other hand, refuse to recognize the spirit. They are both there. They have to be understood and related one to the other. The new psychology, therefore, does say,—and many psychologists are realizing this,—that it is true affection that is important, and not just what is physical. The physical has to be accepted, but the real love for the soul and person, the real valuation for the other, has got to be added to it and has got to control it, and the selfish passion becomes selfless affection. Then the passions that would destroy become protective of what is of eternal value.

There is no virtue that is not passionate. And so you find nature coming up into love that has eternity in it. You have the rose of the spirit out of the soil of our humanity, because it is brought up to heaven, and the purpose of God is seen in the result. A mother love, that most beautiful thing, finds its real meaning here,—father love and brother love, love of children and love of friend. And in the midst of it all stands Jesus, who taught us what love means, whose love was so human as well as divine, who loved little children as well as grown men and women, whose love could not be quenched by death, and who is present to lead us into the realization that he that loveth is born of God.

Sin and Salvation.

The question has often been asked: Does the new psychology destroy our conceptions of sin and salvation?

It is true that new light often causes us to modify our opinions in certain ways, but it is one thing to have a deeper view of what was true in the past, it is another thing to have what our fathers held as vital denied.

I do not think that what was vital in the old conceptions of sin and of salvation is altered in the least. Our new knowledge has shown that there is a great world of meaning in the Scriptural words of the apostle, "To will is present with me, but how to perform I know not." And there is obviously a distinction between that and conscious, deliberate willful wrongdoing. Psychology makes the distinction between moral disease and conscious sin.

We have known many people who longed to be free and who, as far as we knew, wished to do what was right, and yet at

times they seemed to be blown up by impulse. Psychology would find out the cause of that inner conflict. And it is to be noted that the person might not be at all to blame for it.

Sin is a different thing. It concerns the free choice of a person. We can set our affections on this or that. We are responsible when we do what we know to be wrong. The words of Jeremy Taylor are still true: "He that sins against light kisses the lips of a blazing cannon."

But all mistakes, whether of moral disease or of sin, come because the life interest and the life affection are not properly directed. The person has not been able to get free from himself and to find himself in the larger life of unselfish affection.

The greatest need of men and women is for a holy and supreme affection which shall capture their deepest interest and bring them out of themselves. And here is the place where psychology is at the end impotent unless it seeks the aid of religion. But it is noticeable that just as no one is psychologically healthy whose interest is inverted upon themselves, so salvation in religion means that self has ceased to be one's center and that one has got one's affections rightly placed upon God and one's fellows.

The men and women who seek the will of God, accepting their lives from God, and who seek the salvation of their fellows, need not worry about their own salvation. God takes care of that. St. Paul realized that when he said he would be anathema for Israel's sake. It showed the disposition of the Christian man and his love for his fellow countrymen.

Psychology also does quicken our perceptions as to what sin is. We have been too much accustomed to think that respectability and salvation are the same thing. But pride may lie behind respectability. Men and women may be respectable because they are self-regarding. They may, while they think they are Christians, have an unChrist-like contempt for their fellows. A strange bitterness may be in their hearts, and a desire to be the center of admiration or of power.

Psychology shows us that there is nothing more common than the desire for power and superiority. It usually comes because people want to compensate against an inner feeling of inferiority. But the feeling of inferiority and the desire for superiority both direct the attention of a man or woman into new service. This is the more common in a world that is full of competition, where the motto is, You must get on or get out. And the trouble is that we bring the world, with its values and standards, into the religious life.

It is here that the grace of God in our Lord Jesus Christ comes to save us from the world's standards and from ourselves. We can never have real peace until just as we are, with our defects and our aspirations, we lead ourselves to God. In that hour we cease to think of our merits. We think of his mercy and his goodness. We accept ourselves and our lives from him, and ask him day by day what he would have us be and what he would have us do. We cease to worry about whether we are up or down. Our peace is in him and in insight of soul, which comes from sheer truthfulness.

The really good men and women are not concerned about their own goodness, but they are concerned about having the right relation to God and the right relation to their fellows. It is in this personal communion with God through Jesus Christ—we come around again to that thought,—that the real Christian finds peace. There is a grandeur in simplicity which is above the grandeur of pomp or wealth. It is based upon the infinite worth of the soul and the infinite goodness of God.

The Deity of Jesus.

In closing I would say that for me psychology has added additional proof to the deity of Jesus.

The greatest Christian psychologist in Europe said that when we come to investigate the soul of Jesus we have a problem that is too great for us.

Another medical psychologist said to me: "Jesus has beaten me! If I want any proof of his deity it is in his psychical perfection and balance."

We all have something wrong with us, but he had nothing wrong with himself. We find his excellence in his great sayings. You can read them for yourselves. "Judge not that ye be not judged!" "Except a man leave father and mother for my sake,"—

one of the profoundest of truths. Unless we are prepared to stand upon our own feet, to see truth with our own eyes, to cease to be children who take everything credulously, and become children of God, whom we find when we seek truth without bias, we cannot become true men and women. This is what he meant. And in his dealings with people we find the same thing. He saves them because he understands their souls, sees their need, and opens their hearts and their eyes.

There has been no psychologist like Jesus, and there never will be another with his supreme insight.

(To be continued.)

WINNING SOULS.*

Rev. Melvin E. Trotter.

He that winneth souls is wise. Proverbs 11. 30.

If you look in your dictionary you will find that wisdom is the right application of knowledge. A lot of folks have knowledge, but have not any wisdom. You may have a lot of knowledge, and not have any wisdom at all. You can really be an educated fool if you will. Of course, you do not have to be one, but I say you can be one. How many times you hear a man say, "That fellow knows, all right. He knows how, but he cannot do it." In other words, he cannot apply the thing he knows. He is not wise, in other words. In the language of the street you hear them talk about "wise guys." A "wise guy" is a fellow that can do something, a fellow that can put something across. He knows it and he knows how to do it. Take a fellow that does know, and does not know what to do with his knowledge, and cannot apply his knowledge, he is a fool; of course, an educated one.

We have overdone this education business. My earlier education was sadly neglected, and the gang that took me in hand later overdid it. Take a pickpocket and educate him, and he is apt to forge your check! Take a fellow that is a dub, and he will steal your dog: educate him, and he will steal your daughter.

The real wise man is a fellow that knows, and also knows how to apply it. And the Word says here that if you are wise you are winning souls.

Saved from.

You ought to win souls because of what you can win men from.

There are many talking about hell now. I was at a Rotary luncheon the other day, and a man said to me:

"What do you think about hell? You don't believe in hell, do you?"

I said: "Yes."

And he said: "Anybody who does is a fool."

"An ordinary one?" I asked.

"Not necessarily," he replied. What he said about that fellow being a fool is something I would not want to repeat in Northfield.

But I went on and said: "Just what is it you don't believe?"

He replied: "I don't believe in hell."

"But what do you mean by hell?" I asked again.

"Well," he said, "hell is hell."

"I believe that, too, but what is hell?"

"Well," he said, "hell is hell": and he kept repeating that until the Rotary meeting was over. I would like to ask you what hell is, and then I would ask you whether you believe in it or not. There are a lot of things we don't know about hell. There are a lot of things we don't know about the future state, anyhow.

One day I was preaching on the text, "We shall see him as he is." In any future state, whether that be in heaven or in hell, you will not only see, but you will think and feel, and therefore you will be conscious there. And when a man wins a soul he wins him from being conscious in hell. I know that hell is a separation from God, and that it is just the opposite of heaven, and I know that when I win a soul I will win a soul from that thing. It would not make any difference whether heaven was beautiful or hell was awful, unless you were conscious of it. And whatever it is, it is eternal. Don't forget that! Hell is just as eternal as heaven is.

* Northfield General Conference, 1925.

I read the Bible, and there are a lot of things I don't understand, and yet when I go out and win a soul I find that I am not only winning him from hell and all that it means, but I can win him from all the trouble in this world, the devil of drink and gambling and all that. And a wise man will do that. He will win him because of what he can win a soul from in this world.

Saved to.

Then I am going to win a soul to heaven.

You say: "Are you, then, a believer in heaven?"

Yes, I am.

"Do you know anything about it?" you ask.

Not very much. I am going there, but don't know just where it is, but whatever it is, when I win a soul, I always win him to heaven.

Heaven is the least of the great blessings a person will be won to when you win a soul or your soul is won for Christ. I mean to say that if you, by the skin of your teeth, get to heaven and go there empty-handed, and find a harp and try to play it, when you don't know anything about even tuning it,—well, I would not be much concerned about it! I tell you that when I win a soul to the Lord Jesus Christ, or you win a soul to Christ, he gets into the element where he belongs.

Nobody can be saved apart from Jesus Christ. When you are won to Jesus Christ you strike the place of contentment, something you can never find anywhere else in the world. If you take an old catfish out of the mud and put him in clean water, he will die in a week. It is not his element. He likes the mud. Take one of these birds that sing so sweetly, and put it in water, and it will die in a minute or two. That is not its element.

A great big sheep-herder went down the street in a Western town, and there was an eagle tied by a chain in a hardware store window. The sheep-herder joined the crowd that was looking at the eagle, then he went in and said to the proprietor:

"What will you take for the bird?"

The proprietor said: "If you can get him and loosen him, you can have him for two dollars."

He handed the proprietor two silver dollars, put his arm around the bird quickly, loosened the chain, and walked down the street with him. The crowd followed.

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He came to a fellow who was working on a signboard, and said:

"Bo, can I come up your ladder?"

The man said: "Sure, come on up!"

He went up the ladder, and put the bird on the top of the sign, and pretty soon the bird stretched its wings and started off screaming to soar toward heaven. Then that herder took off his hat, and tears rolled down his face.

Pretty soon he turned and came down the ladder. When he reached the bottom the people there said:

"What did you do that for?"

The fellow answered: "That bird was made for the mountains. That bird don't belong in a hardware store window. He belongs to the heavens and to the mountains. Keep a bird down there, and of course he has his head down and his eyes shut. That is no place for an eagle!"

Listen to me, old kid, you have no right to be chained like that yourself! What business have you to be tied down to the world when you belong to God? You are not in your element.

I have just been on a long trip. I heard a conversation between a couple of highbrows. The woman carried her glasses on a pole, one of those highbrow poles. I don't know whether they were talking for our benefit, or not, but we were listening.

"Where are you going?" the man asked.

"I don't know," the lady said. "I don't want to stay in Europe. I get tired of it."

"Don't you still have your lovely home at the seashore?"

"Oh, yes," she said, "but the servant problem is such a problem."

"Why don't you take such and such a trip?"

"Oh," said she, "I have been on that trip three times, and I have not the slightest desire to go again!"

She went on raving that way, and said that life is not worth living.

You laugh at that, but nobody outside of Jesus Christ has any more peace than that poor woman has. You find no peace outside of Jesus Christ, and the wise man is winning men to the Lord Jesus Christ and peace.

What does the world tell the restless, unsatisfied person? "Come on! Step on the gas!" and so on. The wise man is not telling that man to try something else. He will not suggest every sort of thing in the world, every one of which is against God. God told us to cast our care upon him. The world said travel, and God said, "Cast thy cares upon me!" The wise man is always doing that, and getting others to do it.

I went to the Pacific Garden Mission in Chicago after everything else had failed. Harry Monroe told me to come to Jesus Christ. I came, and I have never even wanted a drink from that minute to this. The blood-cure works! That is the only thing that ever does work. It not only works for time, but for eternity. This is what I absolutely know. I know that whereas once I was blind, now I see. I know that whereas once I was drunk, now I am sober. I know that though once I was lost, thank God now I am saved!

The Worth of a Soul.

I win souls for another thing: I win them because of the worth of the soul.

That keeps me working. I feel sometimes I would just like to stop and leave the whole thing, but only for a minute, when I get back to the fact that it is not only God that I have to glorify, but the men and women that I am working with are worth more than the whole world. They seem so hard sometimes to work with. God knows how ungrateful they can be, and how they will harm you and steal from you when you are doing your level best to help them. But I remember what I am there for. For their souls: not for money. There is no money in a rescue mission.

A salesman on the train once told me I ought to be making money. I said:

"Listen to me! I was down in the Bureau of Engraving in Washington. They printed $20,000 worth of bills while I looked on. They have $20,000,000 on deposit, in case they don't print for a day or two. There are $40,000,000,000 on deposit in the banks of the United States. $900,000,000,000 in the world, and over $340,000,000,000 in America at the present time. You commence to figure $900,000,000,000! You are lost. Now come on," I said to this man, "and take my old drunken self of the 19th day of January, 1897, and put $900,000,000,000 in one side of the scale and my soul in the other side of the scale. 'What would it profit a man if he gained the whole world and lost his own soul?' The life of a colored boy going down the alley is worth more than all the money in the world."

Last Sunday night I had fifteen hundred souls in my mission. I was on the home stretch, right on my stride, and pretty soon a fellow yelled out "Yeh!" "Yeh!" He had a "bun" on that anybody would have been glad to have. It was one of those lively ones. We hardly have it in our missions any more: I don't believe I have been disturbed twice in three years in the mission. Prohibition works among the poor people, even if it don't work among the rich people. We have no slums any more. There is hardly anybody on our poor list. Not much booze down there. Our poor people are not hitting the booze. Some idiots are. The problem of our country today is these highbrows who are hitting the booze, fellows who are up in society, and people who claim to be leaders in our country and nation.

When that fellow called out to me everybody turned around and rubbered, as they naturally would. I told the ushers not to let him out. I said I knew him, and wanted to see him. I didn't know his name, but I knew his kind, and he had a soul that was worth more than all the wealth in the world. It was not four minutes until I had him down in front, and he was down on his knees crying to God for mercy. I heard him use language that nobody could teach him but a mother at her knee. I heard him praying, "Now I lay me down to sleep," and I knew that nobody but a mother would teach him that. Win that soul and get credit for over $900,000,000,000. Some day a millionaire may talk to you, but you have a billionaire talking to you now!

Have you ever stopped to think what wonderful men and women we have had in the world? Begin to measure the ones that are gone! You cannot remember the names of those that did not win souls, but you cannot forget those that did. Why? Because they will live forever. Think how much more D. L. Moody lives today than when he was here, and think how he will go on until Jesus Christ says that time shall be no more, winning and winning and winning souls. He has laid up treasure upon treasure until billions of wealth look like a plugged nickel in the sight of the Lord Jesus Christ.

You say: "Mr. Trotter, I can't win a soul."

Why can't you? Did you ever try? Can't you do it if I can do it? I am coming to the place now where I think I am a poor dub if I let anybody slip through. It is not a question of how many I get, but how many can I get. It is the men that slip through my fingers that scare me until I can't sleep, because I am only here for a little while. Maybe next year I won't be here! I can see a change in these chairs now. Next year there will be further change, and what we do we must do quickly. You may not be here next year, and if you are, somebody you could win to Christ may not be here, they may go to hell because you did not win them.

"How am I going to do it?"

I am not going to tell you, because I can't. God has given you wisdom and you ought to know what to do. If you know a Jesus that will save a man, if you know a Jesus that will save a woman, if you know a Jesus that will take that broken heart and heal it, you don't need much else.

"But, Mr. Trotter, where will I find unsaved souls?"

Northfield is full of them. I dare say there are a hundred in this house that are longing for God, hundreds here longing for deliverance from sin, hundreds here looking for peace and quiet. Our Lord has promised to satisfy the longing soul, and fill the hungry soul with gladness. You will find the unsaved in your family. You will find them everywhere.

I won a girl to Christ one night. We call her Sophie. When she stood at the door of the mission with a little bundle under her arm, Sophie had just been put out of her room because she could not pay her room rent. She had not been sober in a long time. Her children had been taken from her and adopted out. She stood there looking in the door. When she heard the singing, she made up her mind that she was either going to the river to take her life, or she would give herself to God. I tell you what she did. She gave her heart to God that night. She found Jesus, and that meant peace. We got her a job cooking. She was living clean. She would go out on the street and get a drunken girl, and sometimes she would get two. I have known nights when she had six of these women. She would sleep them on the floor, or she herself would sleep on the floor. She would try to keep warm by keeping up a fire in a little old wood stove. She only paid two dollars a week for her room. She is now taking care of my old mother for me. My mother is 83, praying for this meeting. I said, "Sophie, you take good care of her, won't you?" She said, "Boss, I will take care of her just as you could, or better," and I know she will.

I said to Sophie one day that she was leading thousands to Christ. She said, "Yes, but I have let thousands slip through my fingers that I ought to have led to Christ," and I left her crying.

"He that winneth souls is wise." If Sophie can do it, you can!

(Other addresses by Mr. Trotter will follow.)

THE CHRISTIAN TASK.*

William Louis Poteat, LL. D.

Will you listen while I read to you the only itemized statement of the Christian task,—the only one with which I am acquainted, at least? It contains the items of an inventory. It is in the fourth chapter of Luke.

"And he came to Nazareth, where he had been brought up, and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read." I have no doubt he had often before responded to such an invitation. "And there was delivered unto him the book of the prophet Isaiah." He opened the book, that is to say, he unrolled the roll, very much as we unroll a map with sticks at the two ends. He unrolled the roll until he came to the place where it was written: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." Do you see how the passage that Jesus chose to speak on that day breathes the spirit of emancipation?

"And the eyes of all in the synagogue were fastened on him," for the fame of him had preceded him to his home city. He had but just now formally accepted his public ministry and mission. The Spirit of God was manifestly upon him, so that as he moved from village to village in the ascent to Nazareth from the Jordan valley people were attracted by his new bearing and attitude. His eyes flamed, his cheeks were aglow, so that men said "the Spirit of God is on him." Whenever he spoke he was glorified of all the people, so the evangelist tells us. And now, after such an experience, he comes to his home city and his home synagogue, his first appearance after the formal assumption of his public work in the world.

The people said: "We shall hear something today. He will tell us today." For they had seen him passing along their streets like a serene radiance and a veiled mystery as he passed from one carpenter's job to another, or moved in social circles. And they said: "We shall hear something revelationary today. He will explain all."

Remember, this is the record of the evangelist Luke, the man who critical historians say is the only man that belongs with the Greek historian Thucydides in the first rank of historians. Luke expects us to put into every word that he employs the full weight of meaning which it can be made to carry: so when he says here that all eyes in the synagogue were fastened on him, we are to think of a sort of devouring intensity of interest, as they wondered what he was about to say.

Luke says his first remark on the text,—I am sorry that we have only the scantiest outline of his thought and speech that day,—his first remark was: "Today this scripture has been fulfilled in your ears."

Now, what do you think Luke means by that? Manifestly, that Jesus adopted the description which he had just read out of the prophecy of Isaiah as suitable to his work and mission in the world. It is as if he had said:

"That is myself! Isaiah told exactly what I propose to do."

Now, my friends, if that is so, it becomes us to look a little more narrowly into the text, for, as I said before, this is the only place with which I am acquainted where we have presented the items of the inventory of the Christian task. I say the Christian task because Jesus said to his disciples, "As the Father sent me into the world, even so send I you." I send you with the same purpose, to do the same sort of work which I inaugurated, which I initiated, and I look to you to continue it, to complete it.

James and John and Peter and Thomas and Andrew and the rest of them did what they could, I suppose, in discharging this responsibility, but they passed away, and the original responsibility which Jesus laid on their shoulders descended to those who believed on him through their word, and to the next generation of the followers of our Lord, and on and on and on through the slow sad centuries down to us. It is on our shoulders today, and it behooves us,

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* Northfield General Conference, 1925.
Dr. Poteat is ex-president of Wake Forest College, N. Car.

therefore, to look a little closely into the task which Jesus laid on us, because we seem not infrequently to have forgotten it, and it is well for our attention to be recalled to it.

Evangelism First.

Will you notice that he says in the first place: "I have been anointed to preach good tidings to the poor."

I am so glad he mentioned evangelism first, because evangelism is first, first in time, first in importance. No matter what the Christian task may be, no matter what hope we set before ourselves, for the reformation of the individual, for the reclamation of the individual, for the reclamation and reformation of society, it will all come to nothing apart from evangelism. And so Jesus says, "I am proposing to preach the gospel to the poor." For you cannot reform society unless you reform the individual members of society, and you will do nothing for the individual unless you do this deepest thing, transform him in the inward parts and establish the relationship of personal dependence and commitment to the Lord of his life.

What do you think he means when he says: "I am sent to proclaim the gospel to the poor"? Do you think Jesus is partial to the poor? I do not think so. To tell you the truth, the accidents of human life are superficial and relatively unimportant. What a man has is as nothing compared with what a man is. The only reason I can think of as explaining Jesus' interest in poor people is that there are so many more of us, and so we make heavier demands on his compassion and interest. I should be mighty sorry if he neglected to provide for the rich. The rich are sometimes the poorest people. I pity them in my heart, because I wonder whether they have riches or riches have them.

Jesus meant to say that he recognized the rights and privileges of the neglected, the unprivileged section of society. He would say that what belongs to any section of society belongs to every section of society. This highest of all privileges, the privilege of the gospel, of salvation in Christ our Lord, is not limited to the scribes and the rabbis, the priestly order, the superior men, but belongs to every section of society all the way down.

And so we have here the statement by implication of the general principle of Christian democracy, evangelism for all sections of society.

Now, inasmuch as I am not a preacher, you will probably require me to substantiate this suggestion, especially about Christian democracy.

I think it is true because I read in the letter of James, who was the half-brother of Jesus, and might be presumed to be well acquainted with the thought of Jesus, a description of a situation in which this matter of democracy is involved. He says, Here comes a man into your church in the morning congregation, and he is a nice man. He has nice clothes. They are of proper fabric and cut, they hang properly from his shoulders, and he wears a gold ring. You say to him, "So glad to see you this morning! Won't you come forward? Here is the best seat in the synagogue, and we shall be so glad to see you next sabbath!" Then the writer says that after him comes in a man in vile raiment, that is to say, he did not change his working clothes, and you say to him, "What are you doing here? Where do you come from? Better stand where you are! Do not ever let me see you here any more!" What does James say after that? He says, "Don't you see that you have become respecters of persons, and that is a violation of the Christian principle?" So I am glad not only that the gospel is to be preached, but it is to be preached to every section of society without regard to the exigencies of personal fortune.

Transforming the Unfit.

Notice another thing that our Lord says here: he is going to transform and forestall the unfit. He is going to provide for the survival of the unfit, and he speaks of three classes of them.

He is going to proclaim liberty to the captives. Who are the captives? Some of the phrases and terms of Scripture are so familiar to us that we fail to get their meaning. The term means jail-birds, convicts, prisoners. And he says, We are going to proclaim liberty to the prisoners! Oh, most surely not! Why, we put them in jail so they would not bother us any more! They are preying on society. Life and property are not safe if they are free,

and you propose to turn them out on us again!

Such an interpretation is wooden-headed. Jesus does not mean that at all. He means to say he will empty the prisons by transforming the present population so that there won't be any more such people to put in. Just as we read shortly after the Federal Prohibition law went into effect that some of the cities in the country had great ado about the uses to which they would put the city prisons, now that they were empty.

No, these are the sinning, the violators of the laws of God and man, and Jesus says he is going to empty the prisons by transforming the prisoners.

Did you ever think, my friends, how silly our methods are? From a perfectly humanitarian and Christian motive we take care of these prisoners: that is, sometimes we take care of them. Sometimes we are brutal. We have our apparatus of the law and the courts, the court-houses and the jails and the state penitentiaries and the prison camps. Why don't we go beyond that and cut off the supply of prisoners? Society in general seems to have little regard for the conditions out of which crime arises. If there is such a thing, as I suppose there must be, as congenital criminality, we do not prevent the multiplication of that type, but we simply stay down at the bottom of the stream and accept all that is presented, and do the best we can with them.

Jesus would suggest to us, Go to the head of the stream and cut off the source of supply!

Jesus says in the next item that he is going to minister to the blind. The recovery of sight to the blind, he says, is a part of his program.

I do not suppose Jesus is any more interested in blind people than he is in deaf people. He lays upon his followers and successors the responsibility of ministering to all the forms of defect, whether blindness or deafness or lameness in body or in mind.

In the next item Jesus says he will set at liberty them that are bruised. Who are those? I think they are the dependent class, the people who are beaten black and blue by misfortune, the down-and-outs as we call them, congenital paupers, the people who cannot make a living no matter what conditions are supplied to them. They are weak in body and in mind. They are subnormal. If you would give one of them a thousand dollars today he would not know where it was tomorrow. Here again I venture to think that Jesus enjoins upon us the care of these people, also forestalling the multiplication of that class, as in the case of the prisoners.

You observe he proposes practical ministry to prisoners. Modern sociologists would speak of them as the delinquent class, of the blind and lame as the defective class, of the bruised and defeated and paupers as the dependent class.

Now I must support that interpretation. In the 25th chapter of Matthew is one of the most marvelous pictures in all literature. It pictures a judgment scene like a shepherd dividing his sheep from his goats when they come in from the pasture at folding time. The Son of man says to those on his right:

"Come, ye blessed of my Father! I am so glad to see you. I prepared for this incident and situation. Come, for I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was naked and ye clothed me, I was sick and in prison and ye came and ministered to me!"

The righteous say to him: "Why, Master, we do not remember ever to have seen you before, and we certainly do not remember these little kindnesses to which you refer!"

"Yes," he says, "you did minister to me, for inasmuch as ye did it to one of the least of these my brethren ye did it unto me!"

See how he identifies himself with those brethren of his who are in need of succor and assistance!

And he says to the people on his left: "I do not know you! I never did know you! I do not want to know you! Go on to your place! For," he says, "I was hungry and you did not give me anything to eat, I was thirsty and you let me stay thirsty, I was shivering in the winter cold and you let me shiver, I was sick and in prison and you did not come nigh me!"

"Oh," they say, "Master, we did not know that you were in the plight you describe! We certainly should have ministered to your need if we had known about it."

"No, you would not," says Jesus, "for you had the opportunity of ministering to me in the need of those who were immediately about you."

Now, do you not notice that the destiny of people here is determined by their relation to the opportunity of ministering to the precise classes that are mentioned in this first sermon in the city of Nazareth?

And so, my friends, I am wondering if we, as Christians, have done what Jesus laid on us to do. I am wondering whether we have not been occupied with incidental matters, with irrelevant matters, instead of concerning ourselves with the forestalling of these classes and with ministry to them when they are actually presented before us.

The Acceptable Year of the Lord.

Another point in this inventory of the Christian task. He proposes to proclaim the acceptable year of the Lord. I have no doubt that the phrase refers to the year of jubilee.

The year of jubilee was a peculiar social institution of the Jews. In the year of jubilee everybody turned over a new leaf. It was a time of general happiness and rejoicing. For instance, if a man had been imprisoned for debt, as was the custom in those days, when the year of jubilee came the prison doors were opened and he walked forth a free man. If a family under stress of misfortune lost its ancient patrimony, they got it back the year of jubilee.

I suppose Jesus elaborated that idea in the sermon at Nazareth, and told the people that he proposed a universal social regeneration, as well as an individual regeneration. In other words, he proposed to establish righteousness in the individual, not the righteousness that belongs to somebody else, but actual personal righteousness achieved in the radical transformation of the new birth.

My authority for that is in the book of Revelation. This book is to me a rallying cry to the infant Christian movement which appeared to be on the verge of extermination by the authority of the Roman empire, and the gist of it is, Hold on! Do not let any man take your crown! There will be victory by and by if you will just hold on. In the 11th chapter and the 15th verse it represents the consummation as already established, clearly the transformation of human society. It declares, "The kingdom of this world is become the kingdom of our Lord and his Christ, and he shall reign forever and forever."

Now, all these several items of the Christian task,—preaching the gospel to the poor, ministering to all forms of human need without making inquiry about how it came about, unless you propose to correct the conditions out of which it arose, the regeneration of society,—unite in the conception of the kingdom of God, which was the framework of the gospel story and the subject of all our Lord's teaching. Jesus proposes also to establish on earth social righteousness, and he lays it on us to carry it through, that human society shall, in all its features and in all its activities, conform to his mind and spirit.

Grave Lapses.

There has been in Christian history a grave lapse from this original responsibility which Jesus put on his immediate followers. I ask you, has there not been an absorption of interest in what are called the forms of Christianity? If you join the right church, in the right way, at the right time, under the right leadership, why, you are solid, you are fixed up! Jesus is primarily concerned about inward renewal and loyalty, and not an external connection.

There has been a lapse in another direction, in the change of emphasis from actual life and conduct to correctness of opinion. I am not saying anything against correctness of opinion. It is fine to know,—that is, if you do know. But who is going to be the judge? Tests of opinion are set up at the entrance of practically all Christian communions. Men and women today excommunicate you if you do not think as they think, and they think they think as somebody else thought he thought a hundred or six hundred years ago. So I am lamenting the shift of emphasis in Christian history from the place where Jesus left it. He left it on life, not on logic or external connections. He left it on conduct that is controlled by his mind and spirit, and not on opinion.

You and I can love him although we do not understand him. We can love our fellows and minister to their need although we do not understand the intricacies of the

situation that brought them where they are. All of us can be Christian in our attitude and in our life, if we will.

Do you think this program will be realized in human history? I do not mean in the stellar spaces in some remote age. Jesus taught us to pray, "Thy kingdom come, thy will be done" (an explanation of the first phrase,) not in the heavens, not in the far-off future, but on earth, that is to say, in human relations. And the will of Christ will not be realized until our human society is under the control of his spirit and mind.

Think of the crime flood, in which America has a bad preëminence! Think of the self-seeking in public life, the log-rolling and trading in politics! Think of the international situation, controlled by the selfish interest of men who will profit by the continuation of things as they are! Think of the little children who come into the world by no will of their own, doomed at their birth to defeat. Think of the feeble-minded, with every opportunity for their multiplication and their perpetuation down the generations! And you don't know, my friends, into what depths the human organism can sink unless you have been through the wards of one of these institutions where the feeble-minded are cared for: children that will remain children, that have no more sense than geese, no more decency than pigs, and yet we take no steps to forestall the multiplication of these degenerates, although the steps are easy and patent to the scientific world!

Are you willing to take a hand in seeing that Jesus' program comes through? For when we pray "Thy kingdom come, thy will be done on earth as it is in heaven," we are not asking that we may be resigned to divine providence: we are announcing that God can count on us to see that his will is done as we have opportunity. Are you ready to take your share of the task which Jesus set two thousand years ago?

Let me hearten you! Think of what he has already done! Think of the doors of opportunity he has opened! Think of the burdens he has lifted! Think of the rising levels of human life wherever he has walked among men! Think of the fetters he has stricken from human limbs! Think of the hopes he kindled, brightening through the centuries to this august hour. Do we not already see the kings and the nations bringing their glory unto him? And in our best moments do we not hear what must be the multitudinous voices of heaven singing, "The kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever"?

WITH JESUS CHRIST ON THE MAINE COAST:*

THE WORK OF THE MAINE SEACOAST MISSIONARY SOCIETY.

Rev. C. W. Turner.

About twenty years ago there stood on the summit of old Green Mountain, which dominates the landscape of Mt. Desert Island, two men, whose souls were thrilled as they beheld the magnificent panorama that lay before them. There were mountains whose verdure was reflected in the surface of quiet lakes, there were innumerable islands reaching in a double band as far as the eye could see along the coast line. On the other hand, there lay the charming and world famous resort of Bar Harbor.

But the minds of these two men, brothers, for such they were, did not stop with the survey of the landscape, entrancing as it was. They were thinking of the people who lived in the bays and on the islands and back of the sheltering headlands of that coast line, and their souls were distressed as they thought of the spiritual neglect and isolation of these families all up and down the Maine coast. They were thinking of the boys and girls who would grow up in ignorance of the great world that lay away from those little island homes. As they stood there, plans were formulated that have since developed into a splendid piece of Christian philanthropy.

First of all, a small boat was secured, and trips were made to the nearer islands, and such aid and comfort as could be ar-

* Northfield General Conference, 1925.

ranged for was given. The work was owned of God, and it grew apace. In due time a larger boat was secured, and in place of the sailboat with its cruising limitations there came the motor boat with its increased capacity to stem the tides and buffet the seas. Thus the work broadened in its reach, and at the same time by persistent effort the work and its needs were presented to the people of wealth and influence who came to the coast for the summer months. One boat gave place to another until some twelve to fourteen years ago Mrs. John S. Kennedy of New York and Bar Harbor presented the mission with a splendid 60-foot motor boat, the "Sunbeam," with suitable living quarters for the missionary and two helpers.

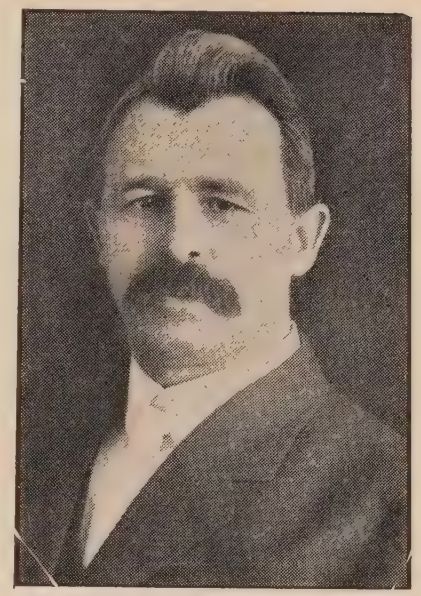
Thus equipped, the ability of the missionary to meet the needs of this larger parish was increased, and the scope of the work on all sides was enlarged. Here and there chapels were constructed, and other workers were introduced to meet the growing needs of the coast people.

Contributions of books were received, and small libraries were passed from point to point. Religious services were held, and Bible schools established. In the long winter ofttimes the ice floes were broken up, making way for the small boats of the fishermen to get out to the fishing grounds.

The needs of the coast people in the early days of the mission were manifold. There was great need for instruction in sanitation. Living conditions were in some instances bad, and moral and spiritual conditions were crying for readjustment.

At length, when the conditions were ripe for enlargement along all lines of service, and at a time when the powers of the missionary were at their best and his experience invaluable, death came as he was boarding the "Sunbeam" for another trip to the islands he had learned to love so well.

It was just before the Christmas season, and plans were already under way for the bringing of Christmas cheer to a thousand little ones into whose lives so little of sunshine was accustomed to come. But bravely the other workers, the captain of the boat and three women workers and many volunteer workers, took hold with new enthusiasm, and under the direction of the lamented missionary's brave companion the work went on, and Santa came radiant with



Rev. C. W. Turner.

the gladness of Christmas, which seemed all the more beautiful as seen through the mist of tears.

Then came anxious months, with the "Sunbeam" out of commission and anxious hearts wondering just what could be done to carry on the work. In the spring the brother who for twenty years had been pastor of the Bar Harbor Congregational Church, undertook in spite of broken health to place the boat in commission again. A brief round of visits was made, and then, sitting chatting with a group of friends at the far western end of the field, a stroke came which necessitated a quick return home and long months of lingering illness, as he stood time and again at the very border of that land of far distances and at the gate of the city whose builder and maker is God.

Finally, as the summer period approached, the board of directors invited me to take up the work. The kindness of the members of the summer colony, and their interest in the work, knew no bounds, and so the work went on. The broken threads were gathered up, and in due time the work went forward as of yore. New friends came to the front, and old friends remained loyal. The money was provided, gifts of

clothing were sent in, and the islands were again visited, and the coast villages, and the helping hand was outreached to any and all, regardless of social or religious standing. The needs of the field were studied, and plans were made to not only relieve the immediate needs of those who were unfortunate, but also to make some provision for self-help on the part of the coast people. Under the efficient leadership of one of the workers in an on-shore village, plans were made for inaugurating a rug industry. Patterns were arranged for, materials secured, and in due time a happy group was busy at the frames, making artistic rugs, such as are in demand by the members of the summer colony. When summer came, a dozen or more sample rugs were ready, and they were taken along on the financial campaign trip.

The reception was cordial, orders multiplied, and during the past winter a large number of attractive rugs have been made, which will mean so much by way of enabling our women of the coast to supplement the ofttimes meager earnings of the bread-winner of the family.

We had been looking forward to the extension of the program to the work of the men and boys, and the final establishment of small factories in which the product of their toil could be prepared for market, and in turn delivered to the splendid constituency which the summer colony represents.

Groups of bright boys and girls in the meantime had been selected and had been placed in the academies and high schools on shore, thus opening to lives that had been isolated new vistas of inspiration and privilege. Some of these have in time gone back as teachers in the villages from which they had come, and so the work of ministry has been broadening in its scope and helpfulness with the passing of the years.

Sometimes the storms sweep down along that rugged coast, and the tackle of the fisherman is strewn along the beach in ruins. Money is scarce, the fish not running, and the needs of the home circle great. Then it is that the missionary is enabled to lend a hand, and a trip to the lumber mills will furnish needed trawl bottoms, laths, and other gear, that will enable the man to carry on. Thus has the "Sunbeam," the mission boat, come to enter into the daily life and routine of the coast people, and no boat ever receives more cordial welcome than that accorded to the "Sunbeam" and her crew as they swing around the harbor light and come to anchor just in range of the boats of the fisherman. Then it is that the children clamber into the boats, and with happy shout pull off to the "Sunbeam." A bundle of picture papers and garments here and there, and the lives of those whom the great Teacher loved are made to rejoice and be glad.

The first question is: "Will there be meetin' tonight?"

There is but one answer to such a question as that: "Sure there will!"

When the shadows have lengthened, little groups may be seen wending their way to the little chapel on the shore, and the blinking of the lantern light of still others is seen as they come from east and west and north and south. On the quiet evening air we catch the sound of voices, and we listen, and the sweet words of some familiar hymn are wafted across the harbor as groups of children thread the paths which lead to the chapel.

There we tell the old old story of Jesus and his love. For while the mists and fogs at times shut out all the world from these island villages, we rejoice that the fogs of unbelief are not prevalent there, but the simple heartfelt devotion of the soul in its longing after God paves the way for a season of real fellowship.

Sometimes there will be service every night in the week, and then on Sunday at least three services, often in as many different villages, will be held. It may be a month or more before we enter that port again, only to find that our service was the last service which had been held there. Thus we find that after all it is not the temporal needs, appealing and urgent as these often are, that grip the soul of the missionary, but it is the spiritual need of these isolated settlements all up and down the coast that stirs the heart and inspires devotion.

In more recent years a new phase of interest has developed. The radio has come, and when the friends of the mission saw the marvelous possibilities of the radio in meeting the needs of this group of people, the response was splendid. Several of the finest available radio sets were placed at

"A group of our people taken at Head Harbor chapel."

the disposal of the missionary, and he was delighted to install them at various places along the coast.

We will not soon forget the first installation. It was at an off-shore station. The mechanic had made the installation complete. The evening service was held as usual, and then we went into the little vestry. The mothers and fathers, the little children and the growing boys and girls were all there, with ear and eye alert to listen in. Then the miracle of coast life,—the sweet notes of some far distant orchestra came so mysteriously and so sweetly! Then the notes of a piano, and again the clarion call of some sweet singer sent its message of new life and hope and inspiration into the midst of a group that had never known contact with the great world about it, and had never been permitted to feel the gracious ministry of these finer intellectual and spiritual agencies. In due time came the stately tones of the great organ from some distant city church, the voice of some great spiritual leader now broke the quiet of the place, and we listened to the same old story that had been the source of inspiration and help in the village chapel.

We recall the purchase of a little portable set, in suitcase form. We ran one afternoon into a little hamlet thrust way up in the sheltering arm of a great bay. A hurried visit to the dozen or so homes carried the word that there would be a service in the evening down on the wharf in an old shop. Boards were gathered and seats were arranged, and after supper the people came. From a population of fifty-eight forty-eight came to that little service. Curiosity was aroused by the little black thing on the counter, so we stepped over, turned the knobs here and there, and lo another miracle as sweet music came to chase away dull care and pave the way for the coming of the message which the "Elder" had to give!

Next morning there was the round of visits, including one to the poor old man who was living in the cuddy of an old sloop, which for years had been his one source of livelihood. There in a little cabin about five feet by eight we found an old man of eighty odd years, with a kindly face, sitting by his little fire of driftwood, enjoying the one and only comfort that life seemed to hold for him, the familiar corncob pipe. It was the pipe of peace, and we let the old man do the smoking. Before we left we learned that soon a birthday was coming, and a little check was placed in the hands of the old man to add just a bit of cheer and to let him know that someone

cared. A bit of clothing is sent over, and a little later we find another home for him.

Here the story takes another form, but it is the same story. The man of the house is on the sick list, the dread disease tuberculosis has gotten a firm grip, and the mother must needs go to the little factory and earn the pittance needed to keep soul and body together. Returning to the boat the missionary looks deep into his "hope chest," and there are little dresses for Mary, warm trousers for little brother, a little knitted jacket for baby, and it may be a dress for mother, a bag or two of flour and a few things needful. A bit of a prayer to the God who never forgets, and a cheery goodbye, and the boat swings out through the narrow entrance down the widening bay until she dips in the big rolling swell of the outer waters.

In due time another port is reached, and the story is repeated. So the "Sunbeam" with her cargo of sunshine pushes from island to island, from village to village, putting ashore a little here and a little there in the name of him who loved the fisher folk of old Galilee and who still loves the simple-hearted, generous souls that make up the rank and file of those who do business in the great waters.

Now and again there is special ministry called forth by special need. For instance, we are thinking of one called Peter. Years ago he had sailed up and down the coast of New England, engaged in the gravel trade. In time he became incapacitated by failing vision to carry on, and so drifted literally in an open boat down along shore with a companion until finally they reached Long Island of the outer group. Here a shack was found, life was begun anew, and a meager living was secured from the little fishboat. As years went on health failed, and life began to be hard. The outlook was rather cheerless. Then came the "Sunbeam" with the missionary pastor. Acquaintance was formed, and the heart of the missionary was stirred as he learned the story of a man who as a youth had been well favored, but who for one reason and another had slipped down until the old barque of life was almost awash. The story of the past was unfolded to sympathetic ears, in due time letters were written and visits made to distant ports, interviews with former masters were held and contacts made to weave the fabric of service rendered, until at length it was placed before the directors of the famous home for old sailors at Snug Harbor in New York. Then a period of waiting, and the return of the papers again and again as incomplete. Finally the discovery of an old seadog up in the back country of Massachusetts who had sailed with Peter, and who swore that according to his best information Peter had never had any home for the past thirty years save a hole in a coaster. Then one day, long to be remembered, after the missionary had been driven from the coast by an acute attack of bronchitis, along came a letter from Peter,—"I've been accepted"! A hurried letter to the mission treasurer to send Peter some money to get him to New York. When the curtain finally lifted we see old Peter clad in new garments and environed by all the comforts that money can suggest, just waiting to ship the Pilot of Galilee, who will in coming days steer his old barque past the harbor lights of heaven into that harbor where the storms of life never come, and the surges cease to roll.

If time would permit we could tell of the devotion of our workers, volunteer and paid, who are giving their lives in the midst of the isolation of these coast and island villages to uplift and help. We would see them in the midst of little groups of children as they tell them the story of him who said, "Suffer little children to come unto me," and in the midst of older groups of weary and ofttimes discouraged mothers, introducing the new light and the better methods of life that will in coming days transform the homes of the fisher folk, and make life for them more meaningful.

Then there is the story of sickness, and the relief work of special groups of medical workers who are taken from time to time to visit the island homes. The story of the emergency which sometimes the missionary finds as he lands in these isolated settlements. The mothers who are taken for the first time to the quiet ward of the hospital, and the bridging over of the strange and mysterious ground that intervenes between life on the islands and life "on shore." It was such a joy to see fear and anxiety give place to feelings of appreciation and peace and comfort as under the skillful touch of

physician and nurse the color is brought back into the cheek and new life is made to circulate in tired bodies, until one day the doctor says, "You can go home tomorrow." Then comes the "Sunbeam" with her big roomy and comfortable cabin, and in a few hours the threads of home life are again picked up and for weeks to come the story of the hospital, the nurse and the doctor is rehearsed, and the chain is forged

The "Sunbeam."

that will bind the island and the mainland together in a new and finer relationship. The mission forms the connecting link between those who long to help, but don't just know how to begin.

Last year was the golden anniversary of the Sigma Kappa Fraternity. Our mission work is their national philanthropy. By means of the mission and its workers this magnificent group of college girls all over the land is linked up with the groups of isolated folk along the shore. At Christmas time the lists of little ones, with name, age and location, are sent forth, and groups in California, in the South, Middle West, and all over the East, are working to make a happy Christmas for our little ones along the shore. About a thousand children and others are thus made happy each year. The goods arrive, the candy is boxed in attractive form, and then just before Christmas the "Sunbeam" takes a portion, and here and there along the coast, at lighthouse or coast village or on the islands the packages are distributed, and when Christmas comes a thousand hearts are made to realize that the Christ Child still lives, and that under his direction the gracious ministry to needy hearts and homes still goes forward.

SOME WONDERFUL THINGS IN JOHN 20.*

Charles Inglis.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you! As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost! John 20. 19-23.

It was a sad and sorrowful night when Jesus bowed his head and died, but it was a glorious morning when he burst the bars of death and rose triumphant. My object in reading these verses is to point out some wonderful things we have in them.

First, you have a wonderful day, the first day of the week.

We have all had red letter days, either in the history of our nation or in our own experience. We think in England it was a great day when the Magna Charta was signed; again when the Spanish Armada was sent to the bottom of the sea. It was a great day when your slaves were emancipated. The day of our Lord's nativity, the day of his crucifixion, were red letter days. But the day of all days was when the Lord Jesus rose from the dead. And it is such a comfort to me to realize, as our friends are passing away, that he lives, and while we thank God that he died for our sins, we praise him that he rose again and lives in the presence of God for our defence.

It is said that Luther had sometimes his fits of depression. On one occasion he was terribly depressed, and Mrs. Luther was determined she would cure him. She appeared at the breakfast table one morning dressed in the deepest mourning. As Martin Luther saw her, he said:

"Who is dead?"

* Northfield General Conference, 1925. Mr. Inglis is an English evangelist.

She said: "It is all over with us now, Martin: our best friend has gone!"

"Woman," he said, "relieve me of this suspense! Who is it that is dead?"

"Well," she replied, "haven't you heard that God is dead?"

"God dead?" he said.

"I should think so by the way you have been going on for the past ten days," she said.

"Oh," he said, "God forgive me!"

> He lives to still his people's fears,
> He lives to wipe away our tears,
> He lives our mansions to repair,
> He lives to bring us safely there!

In these verses you have not only a wonderful day, but you have a wonderful relationship. The Lord Jesus said to his disciples, "As my Father hath sent me, even so send I you."

I love to think that when God in his infinite mercy saved us it was not only a question of our sins being forgiven and forgotten, but we were brought into relationships that can never cease to exist. "My father, your father."

Once when an emperor of Rome was returning to the Immortal City after fighting a number of battles and winning a number of victories, and the streets of Rome were lined with the subjects waiting to welcome their emperor home, a boy was seen to step right out past the Roman soldier and look intently down the street. At the moment the Roman soldier caught sight of him, and said:

"My boy, stand back! Your emperor is coming."

"Yes," said the little fellow, "he may be your emperor, but he is my father."

That makes all the difference.

If he is my father there is not only a relationship existing, but supplies on his part. "My God shall supply all your need." Whatever the need is, no matter how deep and how heartfelt that need may be, out of his infinite resources he is able to meet the need of all his people.

I knew an Episcopal minister in Gloucester, England, who was coming to Canada to preach. He had nothing but a thin overcoat, and he knew it was of little use for a Canadian winter. He started on a Monday, without mentioning it to a single person, to pray for a fur-lined overcoat. Monday passed, and no fur-lined overcoat appeared. Tuesday came and went: no fur-lined overcoat. Wednesday dawned and departed, and no overcoat. Thursday came and went: no fur-lined overcoat. He was to leave on Friday. In the morning, when the maid opened the vicarage door to take in the milk, there was a bulky parcel and someone standing across the street to see that the parcel was taken in. The minister said the parcel was brought up to his room, and when he opened it, there was a fur-lined overcoat.

"Why," I said, "what a beautiful coat!"

"Of course," he said, "it came straight from heaven."

"Yes, and it fits you so well."

"Well, they happen to know my size up yonder."

If you tell that to some people in my country, they say: "It is a remarkable phenomenon." It is not remarkable at all! The man or woman that trusts God will be tested, will be tried, but I can promise you two things: you will never be forgotten and you will never be forsaken.

But notice that you have not only a wonderful day and a wonderful relationship, but you have a wonderful message: "Peace be unto you!"

That word "peace" occurs at least three times in chapter 20. It was needed, for there were struggling and tumult outside. The doors were shut before Jesus came, uninvited and unexpected. And he said, "Peace be unto you!" You will notice the acknowledgment of the peace. "Then were the disciples glad." What was the ground of that peace? After he had proclaimed the peace he showed unto them his hands and his side.

At the close of the war I was riding my wheel with some friends on a Monday morning, and in every village we went through the church bells were ringing and the flags were waving. As we rode along the turnpike I saw an old man hoeing turnips in a field. He was hurrying across to the hedge that skirted the road. I saw he wanted to speak, so I jumped off my wheel. In his broad Bedfordshire dialect he said:

"Sir, what be the meaning of the bells ringing and the flags waving?"

I said: "Haven't you heard the news?"

"No, sir," he said.

"Why," I said, "the war is over, peace has been proclaimed!"

As long as memory holds its place I will never forget the old man, as he threw his hat high into the air and leaning on the hoe said:

"Oh, sir, what a blessed word that word peace be!"

So it is. Peace through the blood of his cross.

I will ask you to notice, again, that we have here a wonderful revelation. "Then were the disciples glad, when they saw the Lord."

I wonder how long it is since we have seen him? I often think how solemn those words are in connection with Absalom,—he dwelt two whole years in Jerusalem, and he never saw the king's face. It was the sight of the risen Christ that brought gladness to the disciples' hearts.

When I was campaigning around the world and had been away from home for many, many months, I reached one of the London railway stations, which was crowded with people who had come to see their friends arriving from China, Japan and Australia. Amongst the crowd was my little girl. She saw me before her mother did, ran and threw her arms around my neck, and when the mother came up, she said:

"Mother, I have seen my father, and I am satisfied!"

And we can say,

> I am satisfied with Jesus here,
> He is everything to me:
> His dying love has won my heart,
> And now he sets me free!

You know, friends, if we get a sight of him in this conference it will bring gladness to these hearts of ours. I heard of a little girl in New York City. She was eating her dinner with a spoon one day. The sun shone right across her plate. The mother had gone out of the room for a moment, and when she returned the child said:

"Mother, do you know what I have been doing?"

The mother said, like mothers all over the world: "I hope you have not broken anything!"

"No," she said, "I have not broken anything, but when you went out of the room the sun shone right across my plate, and I put the spoon in my mouth, and I guess I have swallowed a spoonful of sunshine!"

The disciples were glad when they saw the Lord.

Notice the wonderful confession! The confession was twofold in this chapter. There was the confession of Mary. When the Lord turned and said "Mary," she said "Rabboni." I was reading an old Jewish commentary on that word "Rabboni." The commentator says "Rab" means "Master," "Rabbon" means "My master," "Rabboni" means "My dear master."

Is he your master? Does he control, govern, regulate every fiber of our being? The last time I was preaching in the city of Dublin I was staying with a gentleman, and every morning I used to go down to his office to get my mail. The first morning we had hardly seated ourselves at the desks when there was a tap at the door. My friend said, "Come!" The door opened, and in stepped a man with military bearing. He saluted my friend, and said, "Sir, what are your commands today? I am here to carry them out." The next morning at the same hour came a tap at the door. My friend said "Come!" The door opened. In came the same man, saluted my friend, and said "Good morning, sir! What are your desires today? I am here to fulfil them." When the man had gone out, I said, "Wherever did you unearth this freak of nature, so unusual?" He said, "For seven years, with the exception of Sundays and holidays, that man has been coming in for orders, and he is never more delighted than when he can run on my errands of mercy." "Oh," I said, "I wish that was true of me. 'Good morning, Lord, what are your wishes? I am here to carry them out.'"

Why, if we were all like that we would be the most delightful people on earth to live with.

I want to remind you that you have here a wonderful nearness. "He breathed on them."

Have you ever noticed that in Matthew 2 you have the presence of the Lord Jesus in the home, in Matthew 18 you have the presence of the Lord Jesus in your prayer meeting wherever two or three are gathered in his name, and in Matthew 28 you have his presence promised to you in the world?

"Lo, I am with you alway, even unto the end." And in Isaiah 43.2 it says we have his presence with us in the furnace of affliction: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

I never read that verse but my mind instantly travels over to the third chapter of the Book of Daniel. I still believe in the Book of Daniel. The king comes down and looks into that fiery furnace, then he asks: "How many men did you cast in?" "Three." "Oh, but are you sure, for I see four!" And the form of the fourth was like unto the Son of God. He was with his servants in that place.

Did you ever observe what they lost through going into the furnace? They did not lose a hair of their heads. They lost their bonds. They were bound and flung into the fiery furnace, but a little later in the chapter it says the three Hebrew youths walked in the midst of the fiery furnace.

It is in the fiery furnace that we have a realization of our Lord's worth. I was once staying with a noblewoman who owned three great estates in Great Britain, and she had the largest grapevine in the world. One day I walked out to see this vine. She had three gardeners looking after it. I said to one of them, "Tell me, when is the vine most in the gardener's hand?" He said, "When I am pruning it, for I am gripping it with one hand and pruning it with the other." Pruning may hurt, but it produces a larger yield.

Now, notice the wonderful gift recorded in these verses that I have read. He breathed on them and saith unto them, "Receive ye the Holy Ghost!"

In the closing verses of the fourth chapter of the Acts of the Apostles you will see what a Spirit-filled church is. Every believer is indwelt by the Holy Spirit. Are you satisfied with that? It is one thing to be indwelt, but another thing to be filled. The Christians in the fourth of Acts were filled by the Spirit. Notice the result. First, there was unity: they were of one accord. There was not only unity: there was loyalty,—they spake the word of God with boldness.

A good deal of the skepticism in the present day arises from ignorance of the Word of God. Sometime ago I was at a banquet in London. A lady and gentleman were seated near. They talked on a variety of subjects, and at last they got around to the subject of religion. The gentleman said to this lady:

"Well, I have long since ceased to read my Bible!"

She asked him why. He said it is full of contradictions. She said:

"When I was a girl I used to read my Bible, but I must confess that I never saw the contradictions people are talking about."

"Here is a specimen," he said. "I am in the lumber business. I have to do with measurements and figures all the time. The last time I was reading my Bible I read about the ark in Genesis. I got quite interested in its dimensions. I thought what a wonderful ship it must have been. When I finished reading I was turning over the leaves of the Bible. You would hardly believe it, but my eyes lighted on a verse like this, somewhere in the Book of Chronicles: 'The Levites carried the ark upon their shoulders.' That is a sheer impossibility!"

Why, any child in a Sunday School could have taught him better!

There was unity through the Spirit, there was loyalty, there was testimony, eye-witnesses of Jesus and the resurrection. There was humility. Great grace was upon them all. An old Puritan once said, who lived about three hundred years ago, old Thomas Brooks: "Lord, give me grace to feel my need of grace! Give me grace to receive grace, and O Lord, when grace is given, give me grace to use grace!" It will be grace to the end of the journey.

And then there was liberality. They gave their all. Like the poor man in London, when he got consecrated to the Lord. He opened his pocket-book and said, "Lord, I have not got much, but you are at liberty to take all I have got!" That is true consecration.

And then there was energy. Great power was upon them all. That word "power" that we come across in our Bible so frequently literally means dynamite. I know of nothing that would wake up the church of God like spiritual dynamite. It is not

mechanics, it is dynamite that the church of God needs today.

At a meeting a gentleman came to me and said: "You will try to see my boy in Chicago, won't you?"

I said, "Yes, but you have not given me his address. Have you any idea of the size of that village?"

"No," he said.

I said: "There are about 3,000,000 people there."

"But," he said, "you will easily find my boy."

I said, "How?"

"He is an electrician, and he lives at the power house in Chicago."

Friends, let us see that we live at the power house!

THE LUTHERAN DEACONESS AND HER WORK.*

Sister Anna Ebert.

Let us first of all have a clear conception of the term "Diaconate"!

Its meaning implies service, and refers to organized service in the church, or a churchly office existing to meet the many demands of humanity, especially among the poor, the sick and the fallen.

What was Christ's way of serving and working? He, the greatest of servants, looked upon all service as a sacred act not merely when he was preaching the Word or praying, but just as much when he healed the sick and fed the multitudes. Likewise it is the purpose of the ministry of mercy to go hand in hand with the ministry of the Word.

The diaconate originated in the early Christian church (Acts 6. 1-6). The apostles, desirous to regard the bodily sustenance of the poor and careful to dispense the Word of God themselves, appointed to the office of deaconship seven men who were chosen by the congregation. That women were later called to this office is evident. Paul says, "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea" (Romans 16. 1). As the ancient church declined, the diaconate also slowly deteriorated, until the office disappeared. We then read of the nun in the Roman Catholic church. It was not until 1836 that the female diaconate was restored to the modern church.

One day in the fall of 1833 Minna, an ex-convict, walked down the streets of Kaiserswerth-on-the-Rhine. She went from door to door seeking a home, but no one showed any pity or mercy. Finally she knocked on Theodor Fliedner's door. This generous pastor and his kind-hearted wife decided that their summerhouse, which was ten feet square, should be her abode until further arrangements could be made. Prior to this time Pastor Fliedner had thought of the blessed work which could be accomplished through the organized service of women, but like so many great men, he felt he was not competent to undertake such a task himself. Unable to convince any one else to commence this work, he left his home one day three years later, without a cent in his pocket, but with implicit confidence in God, and bought the largest and handsomest house in Kaiserswerth. Several months later the first deaconess, Gertrude Reichart, the daughter of a physician, arrived. Thus the summerhouse, ten feet square, became the cradle of that large institution which has made Kaiserswerth famous.

It is interesting to follow the growth of the diaconate in Europe. Institutions grew up here and there, young women consecrated themselves to the care of the sick, the poor, the old and feeble, the epileptic, the insane, the orphans, the education of the children, to all who needed help.

In 1884 a successful attempt was made to transplant the diaconate into America. June 19, 1884, seven deaconesses from Westphalia arrived in Philadelphia to take charge of the German Hospital, now called Lankenau Hospital. They had come through the untiring efforts of John D. Lankenau, who later built the Motherhouse and Mary J. Drexel Home, and through whose beneficence the expansion of many phases of our work was made possible.

"Pioneer problems" fittingly designates the many difficulties that beset these seven Lutheran deaconesses for the next five years. Sister Magdalene, the only one of the seven sisters still living, relates the story

* Northfield General Conference, 1925.

Some of the Sisterhood of Lutheran Deaconesses.

that one time difficulties seemed so insurmountable that they began to pack their trunks. That Wednesday evening at prayer service Dr. Spaeth spoke on the Macedonian cry, "Come over and help us!" The sisters went home in silence. Finally one said:

"What do you think about it?"

"We had better unpack our things again," another replied.

They did. Since that time their number has increased to 95.

There are at present ten Lutheran motherhouses in the United States, with a total of 368 deaconesses. 75 are laboring in hospitals, 62 in institutions, 44 in parishes, 30 on eleven mission stations in Alaska, Africa, Madagascar and China, 18 in educational work, 14 in other forms of Inner Mission activities, the rest hold executive or other positions in their motherhouse.

Some idea of the work of the Philadelphia motherhouse may be gathered by recalling a few facts about some of the fields of labor.

(1) The Mary J. Drexel Home for the aged provides a home for fifty old men and women. It is pathetic to think of the line of old people patiently waiting for a room to be vacated so they may enter. What a privilege it is to guide these old people to the end of their pilgrimage with their faces turned to Jesus!

(2) In our Children's Hospital about 1000 sufferers are admitted every year, and over 20,000 visits made to the dispensary. Here many of the children learn their first prayer and sing their first hymn. The day is begun with a morning prayer and hymn, and closed with an evening prayer and hymn. Easter and Christmas are celebrated by appropriate exercises, followed by distributions of gifts which are sent to us by kind friends. The Bethlehem scene at Christmas and the barnyard scene at Easter are always a delight to the convalescing patients.

(3) The Lankenau School for Girls is a boarding school offering a standard twelve-year course in elementary, grammar, and high school education. Three elements especially emphasized are religion, culture and character. Many of our girls are leaders in their home churches, several are laboring on the foreign and Inner Mission fields.

(4) The Lankenau Hospital is the cradle of our motherhouse. Here more than 4000 patients are annually admitted, and 6000 treated in the dispensary. The Training School for Nurses has 85 pupil nurses taking the three-year course. The staff, headed by the noted surgeon Dr. John B. Deaver, and the nursing force under the leadership of the sisters, have made the Lankenau Hospital well known to the medical profession. Genuine deaconess work is also done in the social service department.

(5) I might mention Tabor Home for Destitute Children, which provides a home for about 70 children.

(6) The Kensington Dispensary and its country branch, River Crest, provide for children exposed to tuberculosis. What a few weeks at River Crest mean to these children can be realized from the fact that of 30 children not one replied affirmatively when asked, "How many have a tree in your back yard?" "How many have ever heard a robin sing in your yard?"

(7) Let us by no means forget the parish work carried on by our deaconesses who labor with the pastors of the churches! They visit the shut-ins, the destitute and strangers, teach in the parish schools and kindergartens, nurse the sick, and help the fallen.

May God hasten the day when many more young women will come to our motherhouse and render possible a further expansion of our work!

Other walks of life may offer more attractions and apparently greater possibilities, but none can offer a greater opportunity for Christlike service.

"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest!"

CHRIST'S CHARACTER AND TEACHING.*

Rev. John W. Suter.

Our Lord Jesus Christ was essentially a poet. A sure formula by which to misunderstand Jesus is to take him always literally. Jesus spoke as a poet. When Jesus said, "Turn the other cheek," he did not mean that merely literally. That would be the lowest and least moral interpretation. To turn the other cheek is too easy. We are not struck there often. When Jesus said, "Give two coats instead of one," a merely literal interpretation would set too low a standard. If that were all that Jesus meant by generosity it would be too easy. It is the spiritual habit that is important. We should get hold of the underlying meaning. Christ was a poet and spoke in pictures, parables, and figures.

Jesus was a man of physical strength and spiritual power. He was not a weakling. When we think of him as a carpenter, working with timber and the mallet, then we realize that he must have had a sturdy physique. There are too many pictures that show Jesus as effeminate. He was a man of tenderness, to be sure. One kind of tenderness is a result of weakness, another is the result of strength restrained. Calvary was for Jesus an exhibition of moral courage and wilful power. Jesus exercised his strength of will when he said, "I lay down my life that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10. 17, 18).

We need to remind ourselves that we are not so good as we ought to be. God sees us from a larger perspective. He assigns us to our positions in life. Many times these positions differ from those which people assign, for God knows everything about everybody.

"Be ye therefore perfect" is an unpopular text. Many say its teaching is impossible. However, if you have ever read the Gospels, do you remember any place where Jesus asked the impossible? The fact is that when God created man he had a fine soul in mind. He intended a perfect being when he made each one of us. Up to that image we can tend to grow if we will let Christ help us. Some think this is conceit. But real conceit is having the effrontery to tamper with God's plan. It is attempting to substitute our plan for God's plan.

Some think this would be a dull world if we were all perfect. Though sins are essentially the same, there are infinite kinds of virtue. Every day there are new ways of being good. Goodness means Christlikeness. An artist is recognized by certain definite characteristics in his work. Students of Sargent recognize his works at once. The paintings may differ in many respects, yet all bear the recognizable touch of the master hand. So it ought to be with us. There are no two of us alike, yet in so far as we are good we bear the touch of our Master. Jesus was serious when he said, "Be ye perfect!"

* Northfield Conference of Religious Education, 1925. Partial report.

LIFTING UP JESUS.*

Rev. Prof. W. Fearon Halliday.

You will find the word for meditation tonight in the Gospel according to St. John, the 12th chapter and the 32nd verse:

"And I, if I be lifted up from the earth, will draw all men unto myself."

The saint is not, as we often picture him, of the stained-glass-window type, pale, emaciated, anæmic. No, we must get a new idea of the saint. The saint is not one who retreats from life. That is not conquest: that is defeat. The saint is the man who in the midst of life realizes the will of God and gives himself to do it unto the end.

Such was Jesus Christ. If we are to understand Christianity we must understand Jesus Christ, but he is not so easily understood as many people think. Not because he would not be easily understood if we could see him just in his own light, but there are so many things associated with the name of Jesus Christ that veil him. Many people are in our churches because they do not understand him, and many people are outside of our churches because they do not understand him. If we would, as it were, make up our mind at all costs to understand Jesus Christ, it seems to me that we would come to a larger unity, that the world would know also that the Father sent him that the world might be saved.

A great Frenchman said that all Jesus asked for in order to save the world was a cross on which to die. It is quite certain that our Lord himself, long before he suffered, saw that he must suffer and die. These words echo that belief: "And I, if I be lifted up from the earth, will draw all men unto myself." But it is surely strange that these words should ever have been uttered, and it is surely strange that the way to victory should be through being despised and rejected. It is not the kind of way in which we would have sought to conquer the world, yet it was God's way.

"Oh," you think, "it was quite exceptional!"

Are you sure? May there not be something behind this way that is eternally true, and that has to be eternally true for us if we would know God's will and God's way? It is true that all the noblest things are born in agony. It is true that without experience we never come to character. It is true that only those can sympathize who have suffered. It is true that only those can be crowned who have conquered. And what is life, when we understand it, but an education? What is education but the bringing out of what is within? Our joys, our sorrows, our defeats, our failings, they come as we meet the circumstances of life and either fail or win in every one of them. But the result tells: we are revealed.

What could have revealed the Son of God but the unveiling that took place as day by day he walked up and down in the midst of men and women, meeting the problems and difficulties of life, facing the iniquities of life without shrinking? Who faced them as he did? Even death itself was necessary to reveal the Son of man. It is easy to talk. Even the Sermon on the Mount can be in some sense paralleled by sayings here and there. But no one died like Jesus on Calvary, proving that the Sermon on the Mount was not only words, but a life. There is the difference. Do not let us put ourselves off with mere theological terms! Let us with eyes open to facts look at Jesus Christ, and then we will find One whom we can never doubt, because of his reality!

In this text there is a word with a challenge. "I, if I be lifted up, will draw all men unto myself." Where are the "all men"?

I don't know how it is in your country, but in my country I do not think that ten per cent or anything like it are within the boundary of the organized Christian church. I am not going to be uncharitable and say that only those who are within that boundary are Christian. Far from it! But where are the "all men"? Look over the world: where are the "all men"? Has Christ been lifted up? There is the problem. Did he speak the truth when he said he would draw all men unto himself? Is it a fact? Then who has failed? That we shall have to consider too.

* Northfield General Conference, 1925.

PERSONALITY.

But let us return to these words: "I, if I be lifted up from the earth, will draw all men unto myself." The keynote is that personal pronoun "I." The important thing is not—do not misunderstand me!—that Jesus was the Son of God, nor yet that he was the Son of man, nor yet that in wisdom he excelled the children of men, nor yet that he had strange and wonderful powers with which even to do miracles. The important thing is that "I,"—what Jesus was in himself.

You and I are not drawn to Jesus just because he had power, just because he had wisdom. We are drawn, and we cannot help being drawn, by what he was in his own soul. There you have an infinite depth of living, personal truth. There you have what you never can understand without yielding. There you have a point of real approach without which we never can understand what Son of God or Son of man mean.

For instance, we call him the Man of sorrows. Whose sorrows? He had no sin that he should sorrow. We were his burden. Do we not read, "The chastisement of our peace was upon him"? Why did he sorrow? Because of two things: insight and love. As you came here tonight you saw many people. You looked into their faces: you saw no more. Jesus, as he passed, saw this man and that woman, and read their burden, read their story, and was weighted down because of it. That was why the woman who was a sinner was forgiven by him and saved by him. He read her burden. But she was his burden, or she never could have come to him.

If you had the insight for one day to know the lives of the people you pass, your heart would break if you had any love in it, for love always bears the other's burdens. Love is essentially the getting out of one's self and living in others, valuing them, seeing what they have it in them to become, yes, and being broken when they are broken. No wonder he was the Man of sorrows! He suffered the just for the unjust that he might bring us to God.

And he was the Man of patience, and what patience! Think how he bore with the disciples! Think how he bore with the people! They wanted to make him king after he had fed them. "Ye follow me," he said, "because ye did eat and were filled." The sadness of it! They saw with the eye of flesh, they did not see with the eye of the spirit, but he had patience with them.

And he was the Man of the cross. It is not a difficult thing to die when one dies in a crowd, and when one dies for an issue which fires one's blood and rouses one's feelings; but Jesus died daily, as it were, always seeing the cross before him. And when he did actually die, what happened? He endured it. There was strength, there was insight. He realized that those people in front of him saw him through the glass of their own iniquity. They could not understand him. He realized they never could understand him until they had done their worst with him and it had failed, and he went through it and endured it. Endured, yes, seeking them all the time, praying for them, desiring them, never letting them go!

You have in Jesus the union of opposites. You have strength in tenderness and tenderness in strength. You have humanness in holiness and holiness in humanness. And when you understand him even a little, you say, adoringly, Son of God and Son of man, and you know something of what you mean, for it is the revelation of God and man together.

The only truly human being that ever lived was Jesus Christ. In the measure that we are sinful, in that measure we are inhuman. But when we see what humanity really is we have a vision of the heart of God, who loves and understands and waits for us.

In these wonderful words of Jesus, "I, if I be lifted up will draw all men unto myself," is the appeal of Jesus to the East or to the West? It is to both. Is it to the learned or unlearned? It is to both. The appeal of Jesus is a catholic appeal. We know that. But what is behind that? That which overleaps all national conditions, all time conditions, all our idiosyncracies. What is that but humanity down at the simple heart of things where we are one? "One touch of nature makes the whole world kin." Jesus knew this. He knew the need of men and women. He knew that that need was expressed in many ways. The very fever and restlessness of life tell of

it. Yes, the ambitions and iniquities tell of it. What are men doing in these things but trying to be satisfied? But there is no satisfaction in sin. There cannot be, for this world is built by a moral and righteous God on foundations of truth and love. The cup of iniquity has dregs at the bottom. The apples of sin are rotten at the core. Men were not made for iniquity. They were made for a purpose that is good, that has been formed in God's love.

Just as no man can come to health without a sense of relief and gladness, so no man or woman comes to Jesus Christ without a feeling that that is health and life and peace and joy and gladness, when we understand.

Incidents at the Cross.

Let us take one or two instances which prove various cases of people coming to him!

First of all, let us take a typical sinner! We read that lesson tonight of the crucifixion of our Lord. There were crucified with him two robbers. It is probable that these men had been fighting against the Romans. They were outlaws, and as Jesus hung in their midst they railed at him. After a time one of them altered.

"We," he said, "receive the due reward of our sins, but this Man hath done nothing amiss. Lord, remember me when thou comest into thy kingdom!"

That is extraordinary. Think back! That man was in agony. What changed him? He may have heard of Jesus before. He may even have seen him as he walked up and down Galilee or Jerusalem. I know not. But one thing he did, and that was to hang beside Jesus on that cross and see how Jesus was dying. And something in Jesus struck him,—the wonder of the way in which Jesus bore injustice. He heard him speak, he may have heard him pray, and that cross upon which that robber hung became a Pisgah. He saw that Jesus had been fighting for the kingdom of God, for the souls of men and women, while he had been fighting for himself, and, drawn to the Lord, he just lays his burden on him. "Remember me!"

"This day shalt thou be with me in Paradise!"

That is a miracle, the conversion of that man.

Again, take the centurion! Crucifixions were a daily matter. Centurions, I have not the slightest doubt, got quite used to them. When men were crucified they were either craven or stubborn, some crying for mercy, some gritting their teeth together so as not to yield. Some died with scoffing and some with laughter. But Jesus did neither scoff nor laugh. Jesus was just himself. When he was athirst he said, "I thirst!" He hung upon that cross with a rare dignity. The centurion heard all, and when Jesus yielded up the ghost and his head fell on his breast in death, the centurion said:

"Truly, this was the Son of God!"

There was something in that pacificity of Jesus that was strength. There was something in Jesus that was irresistible. The centurion had no weapon with which to guard himself from it.

When you understand Jesus you are powerless. He has conquered the citadel of your heart. Your convictions, which you cannot help, rise to him.

Then there is that beautiful incident of his mother and John, which reveals our Lord as friend and as son.

He does not think of himself. He rises above pain as he remembers her who had so often labored for him when he was a little boy. He understands her suffering, the seeming destruction of her hopes, the mute yet quivering agony of the mother who is identified with him almost physically, and he thinks of her.

"Woman, behold thy son! Son, behold thy mother!"

Isn't there something wonderful in his thought of her and his trust of his disciple with that last sacred trust?

Again,—and this is the greatest of all,—when you and I are suffering great pain, and when that is connected with injustice, there is something in us that fights against it. We cannot, as a rule, understand why God should let it be so. Rebellion rises in us, and we pass through a time of darkness. Did Jesus? No!

"Oh," you say, "but surely he said, 'My God, my God, why hast thou forsaken me?'"

Well, read it: it is from the twenty-second Psalm. It is probable that he was too faint to continue. Read that psalm!

It is a psalm of victory. "Our fathers trusted in thee. They trusted, and thou didst deliver them. . . . . The kingdom is the Lord's. . . . . A seed shall serve him. . . . . They shall come, and shall declare his righteousness unto a people that shall be born."

You have no lack of faith even in that last word. "My God, my God!"—it is still "My." From that Jesus could never get away. So you have in the whole experience an extraordinary illustration of his trust and faith in men. Yes, in men that were not to be trusted,—that is the strange thing. He died for us because he hoped for us, because he trusted us, because he would not let us go.

The cross is just wonderful. It is like a prism upon which the white light strikes and all the colors come from it, but the wonder of it all is the wonder of Jesus. There is no theory of the atonement that is at all adequate to Jesus. Just because that is so great we cannot fathom him. The wonder of it, the power of it, is just the wonder and the power of Jesus himself, and that wonder and power appealed to the people who crucified him.

How do you think the ingathering of Pentecost occurred? Do you think it came quite suddenly, that all of a sudden, without knowing things, people came to Jesus? No, that is not what happens even in a revival meeting. Usually conversions are the outcome of long sowing. What a conflict Jesus created as he hung there! The people went home, thinking they had triumphed, but their triumph was soured, and some of them, I have no doubt, thought they had made a mistake in their ideas of what the Messiah was to be. At Pentecost thousands of them were quite sure they had, and Jesus won.

The Cross in the Heart.

There is something awful in the agony and import of the cross, but we have been led far too much by hard-rock Christianity to think of its physical suffering. I do not for a moment minimize that physical suffering, borne by One who must have been intensely sensitive owing to his very goodness. But there is something deeper, and we have got to ask, was the cross wood and blood, or a broken heart?

There is a great deal of evidence to show that when our Lord gave that last cry his heart was broken. That is to say, the physical broke. The spirit never gave way. And have we not seen that we were his burden? The cross was completed on Calvary, but the cross was a long experience. Think of him crying and weeping over Jerusalem, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In St. John we read about his weeping at the grave of Lazarus. Do you think he wept just over one grave, or was it over the graves of humanity, over the change of death that appalls us, the children of an hour as we face the unknown? We have got to know the love of God in Jesus Christ before we can pulsate with something of that pain.

I am not minimizing the historic, not for one moment, but we have got to see this, and for a very deep reason. We can never understand the cross of Jesus Christ, we can never come to salvation in Jesus Christ unless that cross is not only on Golgotha, but in our hearts.

An ancient mystic, Angelus Silenus, said a rather wonderful thing:

> Though Christ a thousand times in Bethlehem town be born,
> If he's not born in thee thy soul is all forlorn!
> The cross on Golgotha can never save thy soul:
> The cross in thine own heart alone can make thee whole.

Now, he did not mean for a moment to say that the cross on Golgotha was not absolutely necessary. Quite the contrary! What he did mean to say was what the apostle said afterwards: "I am crucified with Christ, nevertheless I live." What is real penitence but the cross in the heart, the understanding of the sin that put Jesus on the cross, the understanding of the burden that was there, the understanding of the love that was there, the understanding of the power that was there? We can never see what was there without being ashamed and broken and crushed.

Jesus did not come to put labels on us. He came to give us a new heart, a new life, a new vision; to make us new men and women. He did not come to send us to church with respectable clothes, thinking we

are saved while all the time the same disposition that we have had outside is within us. Not a bit of it! God is real, and never until the cross becomes a living, palpitating reality to us can we know the power of Jesus Christ in a new, wonderful, humble, redeemed life.

You say: "Oh, but he died twenty centuries ago! Does he love us as he loved the men and women of his own day?"

What does the resurrection mean? That Jesus is seeking us still. He rose, and and when he rose he was undaunted still. "Go ye into all the world and preach the gospel to every creature!"

And what does Pentecost mean? That the Crucified is here still. What else did Paul mean when he said, in his hour of trouble, "The Lord stood by me"? He knew what it meant because the heavens had opened and the Lord had said, "Saul, Saul, why persecutest thou me?" Was he there on the Damascus road? Yes, he was there, still bearing the burdens of the men and women Saul had put in prison. And he is here tonight. That is the eternal fact, that Jesus, present and living, the same Jesus, is our Saviour, crucified for us.

"All Men."

I close with one thing more. It is the challenge that I mentioned at the start. "I, if I be lifted up from the earth, will draw all men unto myself." Why hasn't it happened?

Well, can we understand a little now? Why did eleven men turn the world upside down twenty centuries ago? Because in some way or other they understood Jesus, and they got inside people's defences. Is it that Jesus has not been lifted up? That is it.

I remember a leading physician in Harley Street saying to a small group of us three or four months ago:

"If the ministry really understood Jesus, the world would be turned upside down in a generation!"

He was a doctor. It is not only the minister who understands. Preaching won't get results: it is living that will do it. Jesus turned from preaching to great crowds to spend his life with his disciples, to deepen them. But he is not here now except in spirit. Your voice and mine have got to be his voice. Your hand and mine have got to be his hand. Your heart and mine have got to be his heart, and bear something of the burden and the joy.

"Abide in me and I in you, and ye shall bring forth much fruit!" All men have not been drawn to Christ because we do not lift up Jesus Christ in daily life. With all my heart I say, let us seek a truce to our quarrels and let us lift up the Lord! He will bring peace unto us and unto our fellows.

I cannot but think that the story of Simon of Cyrene is a good allegory in this matter. You remember, Simon was commandeered to bear the wooden patella or cross which was to go to Calvary. Jesus was quite willing to bear it, but suddenly he fainted and fell. Humanly speaking, he never would have died on Calvary unless some one else had borne that wood. Which is an allegory. He still lies bleeding, broken beneath the burden that you and I can bear, by which, if you and I bear it, he will be lifted up to the world. It is our lack of surrender, and we chafe at the burden, and we mind the jeers of men, or we mind what will be altered in the world for us. Oh that like Simon we were even compelled to bear the cross!

The whole question is; Are we going to see him, and are we going to receive him, and are we going to lift him up by letting him live with us and in us? It is a marvelous thing that God has even left the salvation of this world to us. It can only be done through those who love him, and can we help but love him who first loved us?

Foresight in Evolution.

He was fond of philosophizing. One day at the club, it was about the beauties of nature.

"Seems to me that old Mother Nature has provided for every contingency," he said.

"What prompts that reflection?" asked one of those who had the misfortune to be near him.

"Why," answered Muggins, "look at the way she has placed our ears! Yet a million years ago how did she know we were going to hook spectacles over them?"—"Minneapolis Tribune."

"THERE SHALL BE A SPACE."*

Rev. John A. Hutton, D. D.

And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests and the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure. Come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore! Joshua 3. 3, 4.

"There shall be a space between you and it." It is a remarkable thing, and capable, I believe, of only one explanation, which is that a superior mind brooded over that great volume of spiritual documents which our Bible is, that away back in those early times a thing like this could be said, "There shall be a space between you and it. Come not near unto it, that ye may know the way ye must go." For a saying like that obviously embodies a principle, and that principle is such a profound one that nothing will ever be able to be said which states more simply and clearly the relation between the human soul and God. We know now that there is a space and must always be a space between us and God. We see that any compulsion on the part of God would destroy the human soul. We see that there must be an interval between God and us, and that this interval is the sphere of our freedom and responsibility.

God has no desire for our prostrate service, but only for our free love and devotion. But how those people away back in those dim centuries got hold of such an idea as that, an idea so profound that with all the human development of the intervening centuries there is no need to re-state it,—it admits of no explanation except the explanation that the church has held, that in some way the mind of God brooded over these things.

The children of Israel had need of God. Their great personality had died at what seemed a most unfortunate moment, as frequently happens in history when a great leader is called away at the very hour when the need for him seems most urgent. Perhaps it is God's stern way of reminding us that our sufficiency is not in man, but through our own souls in him. Moses died on the threshold of the Promised Land. He never entered it, though he was permitted to see it from a distance, and in his place Joshua was appointed. Joshua put the people upon their honor that they would show to him the same fidelity which they had shown to his predecessor. And he promised, in the name of God, that if they were faithful to their pledge they would be led through all their difficulties to the Land of Promise.

Part of the contract which was entered into between the children of Israel and their new leader was this,—which forms our subject,—that the ark of the Lord would go before them as it had gone before them in the days of Moses. This I take to mean that there is no future for any people which repudiates its own highest experience. Every nation has its ark of the Lord, its story of the redeeming discipline of God. The whole art and wisdom of corporate life is that every nation shall be patterned to the highest perception of its own history.

The ark of the Lord contained the Ten Commandments,—the insistence by God that life shall be moral to its very core. That ark went before them, and they followed it. But observe,—for this is the distinction,—they had to keep it in sight, but they were not to follow too closely upon it! They were never to touch it. They were never to lay hold of it. They were never to assure themselves that it was there by touching it and handling it. There had to be a space between them and it, and that space was to be guarded as sacredly as the ark itself. That space we believe represents the inalienable freedom of the human soul. God has pledged himself to respect the freedom of man; or, from the other point of view, we must never seek, as men, to divest ourselves of that irreducible minimum of the spirit which we call our freedom

Let us say all that over again to ourselves! The children of Israel are here commanded by God to follow the ark of the Lord, representing the highest experience of the meaning of life and of its su-

* Northfield General Conference, 1925.

pernatural direction. They had to follow that ark, but they were not to follow it too closely. They were never to lean upon it. They were never to embrace it. They were never to sit down upon it. It was a moving thing, a thing which never remained long in one place: a thing that moved forward. And it was their function, and the responsibility from which they were never to expect to be discharged, to follow whithersoever it led. And yet all the time there had to be a space between them, so that every step they took they took with the ark in view indeed, but acting freely from their own center.

Repudiating Previous Experience.

There are two ways by which we may be unfaithful to this lofty leading of life.

First, there is the cross way, by repudiating entirely our previous experience of God.

That is the way which is having great vogue in our own day,—people setting out without the ark, and taking up the attitude towards life that history means nothing. "Let us begin de novo! Why should we be bound by the dead hand of the past?" And so history is apt to be disparaged, and there are great masses of people who almost take pride in their total and deliberate ignorance of how things have come to pass.

Now, to older people there is always something pathetic about this, because to a certain extent it is inevitable. One generation will not learn from another until, in some matters, it has moved on into a state of bankruptcy on its own chosen principles. Every generation must learn its own wisdom and must pay for its wisdom. I am not saying this to disparage youth. It is simply part of the higher tragedy of life.

Every generation sets out prepared to dispense with the ark of the Lord; prepared to turn its back upon human experience; prepared to believe that there is something unusual about itself which will enable it to avoid the pitfalls which the aged ones allege lie in front of all extravagance and excess. That is one way of being unfaithful to this command.

Now, God has given us our imagination, our power of thinking,—for imagination is a result or form of thinking,—in order that we may be able to forecast what is likely to happen if such a repudiation of history and of the wisdom of experience were to be adopted as a general rule.

Here is an illustration of what is in my mind! Every country has a rule of the road, a rule, to which no exception is permitted, by which the traffic of the streets is regulated and, indeed, is made possible. In this country you, in driving, keep to the right side, and you pass vehicles on the left. In Great Britain we reverse the process: we drive on the left side and pass on the right side. I have no doubt that to begin with there was no rule of the road. People drove as they liked: some people as they jolly well liked. The consequence was that there were continual bickerings, accidents, embarrassments, until one day, I suppose, a man of genius arose amongst those people at that early and rebellious stage, and said:

"Look here, could we not have this perpetual confusion ended by all of us putting ourselves under a certain rule? Let it be an understood thing that all traffic going in one direction shall take one side of the road, and all traffic going in the contrary direction shall take the other side of the road!"

To that generation, which had had experience of the acute disasters and inconveniences of an unregulated life, the rule seemed, as indeed it was, a revelation from heaven. It was adopted unanimously. The result was in a very short time that particular element in the difficulty and tragedy of life was eliminated.

Later on this very absence of embarrassment and difficulty encouraged unwary minds to presume upon the nature of things. One here and one there began to take liberties with the rule of the road.

Now, supposing this movement towards liberty in some particular age, say, in our own, became so unanimous that it came to be conceded! On a certain day the concession was made that in the matter of driving on the highway people might act according to their own immediate preferences and prejudices. You can all think of the busiest street in your own town or city to bring before your imagination what would be likely to take place were the rule of the road tampered with. In a few seconds, I imagine, were such liberty acted upon, traffic would be brought to a standstill. There would be many accidents. Many a fine conveyance, which had served the public in-

terest, would in that day be overturned. From one of the overturned vehicles a man might emerge, and standing upon his desolate eminence view the scene, thinking his own thoughts. In course of time survivors here and there would also appear. Now, were it to occur to that man who had survived and who viewed the desolation, to enter into a conference with his fellow-survivors, he was in the frame of mind which would enable him to speak with feeling on the absolute necessity of a rule. We might imagine him saying:

"My fellow-survivors, we have had a morning of it! We have made our experiment. We have challenged the wisdom of our fathers. I am not going to say anything more about that. What I should like to do at the moment is to submit to you, my fellow-survivors, a proposal, that henceforth any man in this state who deliberately breaks the rule of the road shall be conveyed to the nearest lamp-post and there hung!"

Now, the extraordinary thing is that that is a proposal which would be carried by acclamation. Why? Simply because all great feelings, all great insights, all great doctrines about life, are passionately embraced and are engrossed in the recorded wisdom of the world, first by those who have known the tragedy of the alternative.

All great feelings are rooted in their own opposites. Nobody knows the meaning of liberty who has not felt, in fact or in imagination, the indignity of bondage. And so God has continually to allow us to have our own way, to hand us over to the tormentors, as the Bible puts it, in order that we may know the right hand from the left hand in this moral universe.

This is to say that there is no future for any community which does not hold in reverence its ark of the Lord. And the positive side of that instruction also holds. No nation will ever ultimately suffer in this world, and no nation will ever perish from the high councils of this world, which launches out handsomely upon its own highest experience of life.

People suppose, for example, that fine things do not pay in this world; that international Christianity, however beautiful as a dream, would not work. Well, we have no right to say that because, for one thing, it has never been tried. We have tried the other, namely, strident nationalism, and it certainly does not work.

That is one way in which we do violence to this divine instruction. We may repudiate, we may despise, we may simply set aside the ark of the Lord.

Following Too Closely.

But there is another way by which we may reject this council, for there is another temptation, one to which the religious spirit is more liable,—the temptation of men to follow the ark too closely, to come abreast of it, to surround it, to shut it off from the Father, to impede its ongoing, to fix it down to a local habitation and a name. There is that profound saying, "In him we live, and move, and have our being." Sometimes we see the force of a familiar saying by varying the accent, and that great saying begins to mean something which is of value for us in these days when we read it, "In him we live and have our being, therefore we move."

It is a sign that we are already following the path away from our own destiny under God if we are putting the accent upon mere rules and restraints and prohibitions rather than on the searching responsibility and even the burden of freedom.

There is a sense in which Christianity says, in the name of Jesus: "Look at me, and now, with your eyes upon me, do anything you like! Do anything you can do without uneasiness, without self-reproach, your eyes meanwhile on mine!"

We might take illustrations of this from every region of our life.

We none of us would consent to live for more than a short season in a land where no space was left for liberty. This will in the long run always lead to the overthrow of any hard and fast political system, even though in theory it might be ideal. Depriving the soul of man of that space between itself and the authority to which it submits, man would find it tedious and intolerable. And as sure as fate, even in such a perfect political system, a day would come when a man would arise with the courage to say, "My fellowmen, now ye have everything perfect, everything arranged for, each of us in his place, so there is no longer any need for us even having names! We

might as well have numbers. Everything is theoretically all right. I propose, therefore, to take my foot and knock the whole thing to pieces" (Dostoievsky). Because, however bad things are with us just now, there is this to be said, if it should ever become too bad, we can summon to the bar those whom we hold responsible and deal with them.

The proposal is made in various quarters today that the social system shall be one in which we would all be responsible for everything. Everything would be in consequence of the general will. The space between the authority and the individual would be annihilated. There would be no field for liberty, for protest, for change. And there are those again who would like us to go back to those bad old things from which, in ecclesiastical matters, we departed about 400 years ago. They think it would be a far better lot if every minute and every hour of the day were governed by laws, and the life of our souls was regulated by meticulous precepts and vetoes. But this would be the death of man.

When a boy leaves home to find his way in the world, a wise mother will not lay down an infinite number of precise rules and prohibitions for his safeguarding in her absence. She would do well, rather, to say, if she would say anything, "Well, my boy, you know the kind of line I would like you to take in life and I have no more to say!" For a man might be faithful to the letter of every instruction given him by someone who cared for him, and yet might be unfaithful to its spirit; but the obedience of love is the most severe thing, because it is personal, and pierces down to the joints and marrow, and is a discoverer of the intents of the heart.

In the judgment hall on the night on which our Lord was betrayed, Jesus stood alone, and in some room at a distance stood Peter, warming himself at the fire. There was a space between them. After his third denial, accompanied as the third denial was with oaths,—an open sign that the poor soul was about to break down,—Peter lifted up his eyes and looked at Jesus, who, he was not surprised to find, was all the time looking at him. That was all! Religion is a thing of looks. "I will guide thee with mine eye," said the Lord. They looked at each other across a space, and Peter broke down. Now, the whole hazard of Christ is just there. Christ believed that the human soul could not forever withstand his look.

We read that our Lord spake in parables, and without a parable he spake not unto them. What is that but leaving a space between truth and the human soul, so that if the human soul shall embrace the truth it shall do so acting from its own center?

When people came to our Lord with questions, our Lord was apt to answer them by sending the question back to their own minds. "What do you think," a man might say to Jesus, "about this or that?" To whom Jesus again and again would reply, "What do you think?" And again and again it turned out that the man implicitly knew the answer to the one that he was proposing; that what was wrong with him was that he had not stirred up his mind so as to have in effective operation his own spiritual faculties.

"There shall be a space between it and you." Our Lord insisted upon keeping up this space between him and those who might come to him. For, indeed, how can we come unless across a space? We read in the Easter story, as St. John tells it, how Mary on the resurrection morning went to seek the body of Jesus. It may very well be that Mary whom our Lord had liberated from some dark thing: it may be that Mary was one of those who think that they are best supported by sacramental and almost physical contacts with the Unseen. She went to the grave on the resurrection morning that she might anoint the body of Jesus, and there she saw someone whom she took to be the gardener. "If thou hast taken him away, tell me where thou hast laid him!" she said. To whom Jesus said, "Mary!" Whereupon she saw him in the tones of his voice. She would have flung herself at his feet and laid her hand upon his feet, but Jesus forbad her, even with a certain sternness. "Touch me not!" he said. It is as though he had said, "You must begin to learn that the things which are seen are temporal, the things unseen are eternal."

This insistence by the Christian religion on space has been held to be a reproach. Mahomet, for example, says, "Thou shalt

not use strong drink," but Christianity, which appears to say less than that, in fact says something more than that, something which involves that and more. It says, through the apostle Paul, "Your body is the temple of the Holy Ghost,"—leaving you your freedom to say what you will do with the body which is the temple of the Holy Ghost.

Some people, again, think that Christianity ought to be more explicit upon matters of detail in the government ordering of states. Christ says, No, who made me a judge over you? Have you not your intelligence? Have you not your imagination? Have you not your experience, your power of guiding yourself by the lessons of history? Can you not think out things for yourselves? As a matter of fact, Christianity can live in a republic or under a monarchy. But if any state threatens to hurt the human soul, Christianity begins to unsettle that system. It begins to work, indeed, for its overthrow, because Christianity's great concern is that there shall be a space left over between the soul and God.

Rousseau said that man is born free. I believe it would be impossible to get more untruth into four words. Man is born bound to the last fiber of his being. He only begins to achieve freedom by moral action, by following the ark, by taking himself in hand. And it may be even upon occasion by putting himself in irons.

Any system which invites us to unbridled freedom we reject on the ground that under the disguise of paying respect to man it is in fact dishonoring him, because such freedom is sheer animalism or diabolism, and is beneath man. For man has seen the ark of the Lord, and although he may forget it for a time, turn his back upon it, and cast stones at it, nevertheless he has seen what he has seen, and he can never be happy except in obedience to it. So Christ perceived. So he announced to his own soul on the edge of his great sacrifice. In the midst of all manner of shaking and disquieting things he saw one thing clearly, and seeing it he began to see nothing else. "If I lay down my life, I will draw all men unto me. I will not compel any man. I will not lay violent hands upon any man. I will draw them."

"All that Christ asked of the world wherewith to save it," says Lamennais, "all that Christ asked of the world wherewith to save it was a cross whereon to die."

That space will always be there. In our poorer hours we wish it were not there. We sometimes wish we could be less sure of God, we sometimes wish we could be more sure of God. That space remains, that tension between the aspect of things in this world and our own indomitable faith. You will never be compelled by God to do anything. The heavens will not fall, no matter what you do. You will never feel the high impulse from God more, it may be, than you do at this moment. And if you and I are waiting for something more, we are deceiving ourselves. The reasons which are keeping you and me back from being now the men and women that God would like us to be, those reasons will always operate until we master them. We shall never be what God would wish us to be until we realize that that space remains; that it is the region of our personal responsibility. But it is not an empty space. It is a space for all of the most delicate machinery of the spirit, and it binds the soul of a man to the feet of God.

(Further addresses by Dr. Hutton will follow.)

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Dear Mr. Moody:

"My sister and I have been reading in the August Record of Christian Work of Dr. Moore's work in Korea. We would like to join the friend who offers $100 for the schools and $100 toward buying back the farm which was sold for the benefit of the schools. We inclose our checks for the same, $200 for the schools and $100 for the farm. Hoping the full amount will be raised. . . . ."

THE BEATITUDES—I.*

Rev. James Reid.

Blessed are the poor in spirit, for theirs is the kingdom of heaven! Matthew 5. 3.

Some of the things in life that are most difficult to understand are most worth understanding. That is often true of the words of Jesus: those with the hardest shell to break have the sweetest kernel.

In this case the difficulty is to know what Christ meant by the "poor in spirit." That is a hard thing to describe to the man who has not been there, but it is well worth taking trouble to understand. For this condition is the key to the kingdom of God. It is the attitude before which the gateway of the spiritual life swings open to let us in. Blessed are the poor in spirit, for theirs is the kingdom of heaven!

There are two versions of this beatitude, this of Matthew and that of Luke. Luke cuts it down to the simple phrase, "Blessed are ye poor:" which is generally explained by his social sympathies. Christ may often have used the shortened phrase, but he could hardly have meant to set it down as a principle that poverty is in itself a blessing, or that only the poor can possess the kingdom. None knew better than he how debasing poverty can be when it has gone beyond a certain limit. There is a poverty that makes a man into a kind of animal, and turns life into a struggle for existence in which every fine thing is next door to impossible. And Jesus knew it. His picture of Lazarus at the rich man's gate is too vivid a condemnation of life's ghastly inequalities for us to believe that Jesus gave his blessing to mere poverty. He would have been the last to fling a text to a starving man and comfort him with a suggestion of spiritual riches. What he must have meant was that mere poverty need be no bar to a deep and genuine happiness, and that, in point of fact, there are hundreds of people who are missing happiness by the very abundance of things in which they seek to find it.

As Jesus looked at the world, it was the peril of wealth of which he was most conscious. His message has a constant undertone of warning that of all the gifts that come to men wealth is perhaps the most difficult of all to handle and to subdue to the uses of the spirit. The only success of life is to be the master of your world for the spiritual ends of life, and whether a man be rich or poor the only way to a real joy and satisfaction is to be delivered from the illusions of wealth and the lure of outward prosperity. Many of those whose lives have been richest in the things that count have been reduced to the barest simplicities, and have therein found freedom from the things which in other lives become a tyranny. The sweetest waters of human joy have sometimes broken out from these bare lives like springs from a rock.

When William Burns, one of the first missionaries to China, died, and the box containing his belongings was opened in front of a little group of Chinese, they found that he had literally nothing but a few odds and ends. One of the Chinese standing round said in an awe-stricken voice:

"He must have been very poor!"

Yet he had made many rich, and that kind of influence, according to Jesus, is the true secret of wealth. His treasure had little of the gilt of earth about it, but it was the true gold of the spirit.

But, in general, while all this is true, we cannot doubt that Matthew's version is close to the mind of Jesus. He was never one to extol an external circumstance in itself. Whether a condition is blessed or not depends on how we take it. What kind of personality do we reveal in it? What kind of man do we suffer it to make us? Poverty may harden as well as riches, if we refuse to seek God in it. A lowly place may be filled with the hissing tongues of envy and jealousy instead of the whispering voices of God's love. It is the spirit within the circumstance that is the reality. Whatever our condition,

> "The heart's aye the part aye
> That makes us richt or wrang."

It is what we are behind those locked doors where the soul keeps its secrets that makes us rich or poor. And we may take this

* Northfield General Conference, 1925.

Mr. Reid is minister of a Presbyterian church in Eastbourne, England.

version as the true key to the Master's message, "Blessed are the poor in spirit, for theirs is the kingdom of heaven!"

Humility.

What does he mean, then, by the "poor in spirit"?

We can be sure he does not mean poor-spirited. That is the usual sense of the phrase. We think of some one helpless and dejected in the face of life. He cannot hold up his head against adversity. He will not resent an insult, not because he refuses to see it, but because he has not spirit enough to hit back. The food of his mind is his own self-pity, and there is no form of selfishness more unattractive.

You find nothing of that sort of person about Paul or John or Peter: none have ever stood up to the world more bravely than they, for they knew that all the time, in spite of its pride and cruelty, it was really helpless to do them hurt. Yet they were among the poor in spirit. What then did Jesus mean?

The best translation of the phrase is in what Jesus calls HUMILITY. The poor in spirit are the humble-hearted. It is the condition in which a man is not concerned with his own attainments, his own knowledge, his own virtues, his own merits, his own goodness. If you were to ask him about them, he would tell you that they are nothing, and he would mean it.

To put it in another way, to be poor in spirit is the opposite of all that is summed up in the word pride, which is the assertion of self in its most subtle and poisonous form. Read through the Gospels, and you will find that the thing that Christ was out against in all his work was pride.

We have got far away in our moral standards from the emphasis of Jesus. Our scale of virtues and of vices has been too largely framed by the external needs of society. It is plain enough that the thief is the foe of society, and we have therefore no quarter for the man who steals. Not so long ago children were hanged for stealing what we would now call a trifle. We condemn the breaking of the seventh commandment because we realize how dangerous all moral laxity is to the life of society. The standpoint of Jesus is miles ahead of this kind of standard, and fathoms deeper in its insight into the roots of moral disaster. He gave the first place in destructive power to pride in its various forms.

All the masters of the spiritual life who have learned to look with his eyes have supported him. Dante has his list of the seven deadly sins, as they are called, and pride is at the head of them all. The lowest circle of the Purgatorio is that which contains the proud. The poet enters it with a version of the Lord's Prayer in his ears, and there is no prayer more humbling to a proud heart. As he walks he finds his feet treading tombstones engraved with the final humiliations of the proud who lie beneath. And as he leaves the place it is by a steep stairway, while his heart is cheered and comforted by a sweet singer who sings this first beatitude, "Blessed are the poor in spirit!"

Who are the poor in spirit, then? They are those in whom pride in all its forms is slain. And pride has many forms.

One of them is the pride of possession, the pride of gifts that come by nature or by providence.

This is a form of pride which is easy enough to overcome if only we will look into the real situation. What is there to be proud of in that which is a gift? Why should it make a man hold up his head and feel superior to others because nature has given him either a comely form or a richly talented mind, or least of all a larger share than others of the goods of life? It is strange that anyone should think himself somewhat because he has attached to his name a bit of land or a balance at the bank, or even because he finds that there are things he can do or produce more skilfully than others. It is one thing to take pleasure in our gifts, it is another thing to find in them the occasion of pride, which is to attach to ourselves who merely receive, the glory of the God who gives, and to use the things that should humble us in lowly gratitude to buttress self upon the throne. The message of Jesus is humbling enough. The true way to spell privilege is to call it responsibility. The right way to decipher the meaning of a gift is to see in it a burden and a call. We are stewards of all we have received, and the only man who can really use his gifts is he who is humbled before the feet of God by the weight of the task they bring.

But there are other forms of pride more difficult to detect or to condemn. There is pride of character, pride of knowledge, pride of achievement, pride of goodness. That is where the foe gets most of us. It is in the things which we or others set to our credit, that the enemy is most deeply entrenched.

If we only look superficially, it is difficult to see where that pride is wrong. If we have fought our way against long odds, why should we not be proud of it? If we have laid low some temptation before which we might have gone down, why should we not rejoice in it, and claim the right of self-congratulation?

One reason is that all pride isolates us from others. That was Dante's reason for putting pride at the head of his list. It was because more than all other vices it consists in a defect of love. It is the isolating thing across which love cannot pass, and sets a gulf between us and our neighbors. It turns even our efforts to help others into the patronage that stings and wounds.

But the other reason is that it is not a true estimate of our value. The idol of self-esteem which pride fashions has feet of clay. It is a curious thing that all true knowledge humbles a man into a sense of how little he knows. The true scientist is not impressed with his own discovery: he is impressed with what his discovery reveals,—glimpses and hints of an ocean of truth that is without bottom as it is without shore. Did not Socrates, the wisest man of his age, provoke his fellows to slay him by telling them that all he could do was to reveal to them how little he and they knew? The man who has done great things is always humble in the measure in which he is really great, for his true greatness is in his overwhelming sense of how much there is still to do. And so it is also in the sphere of goodness. The finer a man's spirit, the greater is his insight into goodness, and the more his own virtues pale into insignificance. The true saints are always humble, because their sainthood consists in their vision of God, within whose light their own goodness is but a shadow.

After all, what have we, even of such frail rags of virtue as cover our nakedness, that we did not receive? No man can read what the modern experts have to say about the criminal mind, or track out the secret of some man's failure, without himself being broken in humility before the sense of a grace that has somehow stretched forth a loving hand to him,—the same hand that Bunyan's pilgrim found in the Slough of Despond mysteriously held out to lift him to his feet. "There go I but for the grace of God" is an old saying, but it springs spontaneously to the lips whenever we look at someone who has fallen. For we know, when we are honest, that the same dark thing is in ourselves. Why is it, when we look at the scene of Calvary, that we do not blast with our indignation the men who crucified Jesus? It is because we know that the same dark possibilities are in our own nature, "that weak self-love and guilty pride." When we turn our eyes to the Crucified, a light falls on us with all our boasted goodness which makes us one with his murderers.

There is somewhere a fantastic story of a painter who had the gift of painting his subjects not as they appeared to the world or to themselves in the mirror of the lives of others which we all hold up to ourselves in our weak moments, but as they were at heart. The result was disastrous. Who is there who would submit himself willingly to such an artist? That, in point of fact, is why men flee from Christ. He is a mirror in which we see ourselves. And what do we see there? Nothing for self-admiration, nothing for vainglory, nothing for pride!

You remember Guinevere's song when at last the veil had fallen from her eyes while she looked out on the snow-clad moonlit land,

> As these white robes are soiled and dark
> To yonder virgin ground,
> As this pale taper's earthly spark
> To yonder argent round,
> So shows my soul before the Lamb,
> My spirit before thee!

Read the confessions of St. Augustine, and you will see what it means to be poor in spirit! Look through the prayers of the saints as you find them collected in some volume! Right down the ages runs the undertone of penitence and humility. "Strengthen our weakness, and defend us from the treachery of our unfaithful hearts! I fling myself with all my misery and weakness into thine ever open arms." So

run the litanies of the saints, and as you look at the names you see there men whose lives were aglow with a radiance that lights the face of history. These are the poor in spirit, who have thereby the key to the kingdom of heaven.

To be poor in spirit means to see ourselves as we are in the light of God, which is the light of reality, and so to be conscious of nothing except our need of his love and forgiveness. All the shelters are down. There is nothing big enough to hide us from the light that sees us through and through. Nothing that we have is our own except the feeble will to be better than we are, and the desire to be what God would make us. The man who is poor in spirit does not seek to justify himself or hold up his own good deeds for a screen against the judgment of love. He has given up the effort. He is facing himself, and he knows he has nothing to say except "God be merciful to me a sinner!" Even for his future improvement he has no security in himself.

Some people would like to have the demand of Christ upon us put into a little bundle of regulations and precepts. They have a feeling that they could keep them, and so maintain their own self-respect. That was what the Pharisees were really seeking. They hated Christ because he swept away all their petty commandments in a love which asked so much that it condemned them at every point, and made forever impossible a virtuous pride in their own self-made goodness. But the man who is poor in spirit knows that the infinite demand of love is forever beyond him. He cannot reach any perfection that will satisfy his pride, and self is utterly dethroned. It was of this condition of need and dependence that Jesus said, "Blessed are the poor in spirit!"

How Does That Blessedness Come?

For one thing, it is the blessedness of touching rock-bottom.

There is a peace in just letting go. Many people find the spiritual life a perpetual strain: it is because they have what they call an ideal, a fancied perfection, to which they must attain. They see some virtue, and they want to reach it, so they strive for it by climbing sometimes on hands and knees, and all the time it is just pride, though they do not know it. They are occupied keeping up appearances, if it were only to themselves. All this effort is vain. "Which of you by taking thought can add one cubit to his stature? Consider the lilies how they grow: they toil not, neither do they spin!" Our Lord was speaking of more than the care for earthly things: he was speaking of a care for character, of the strain after virtue which may be far more devastating than the worry about bread. And he condemned them both. How uneasy is the platform of our own merits and good deeds! What a frail screen is our reputation! That is the position of a man who will not accept himself as he is and face the things in him which the light condemns. But what a new peace comes into the heart when we just let go! For when we let go there dawns the blessed fact that we are God's children, that we have his love, not as merit but as sheer gift, and all we have to do is to respond to the leading of that love in daily life, not struggling after a fancied perfection. This brings deliverance from all fear of the light, from all bondage to the praise or blame of others, from all the pretence to ourselves that we are better than we are. It is to fall into the arms of love which tells us the very worst, and yet gives us his fellowship through everything to change and redeem us. Only the man who gets down to that position can see the amazing wonder of the grace of God. Forgiveness is a gift, or it is nothing. When a man is there, taking into his hands that are empty of all his good deeds the love he knows he can never merit and yet need never lose, he is in the place where nothing can break his peace or steal his joy: and that is blessedness.

And that is the place of great achievements, though he may not be conscious of them. For it is the place where faith awakens in a new passion and kindled interest which make service not a duty, but a joy. It is the place where the power of God is released and the love of God is set free through us to translate itself into deeds and influence of which we are all the time unconscious, yet all the time assured because it is all of God, with whom there is no failure. And that assurance is blessedness.

Do not let us mistake this quality! Humble-mindness is not a craven thing. There are no such brave workers and fighters

for truth and right as those who know that the power is not of themselves, but of God. It is no mere depreciation of our gifts. Who can so enjoy his gifts and use them to the full as he who knows they come from God? A man may have wealth and honor and success beyond the dreams of ambition, and know it, and yet be poor in spirit. Above all, there is nothing of sadness about this poverty of spirit, as Jesus tells us, for pride is broken, and is it not through our pride that life can most deeply wound us and rob us of our gaiety and joy?

It is worthwhile to read Bunyan's description of the Valley of Humiliation. It does not sound a very attractive place, and the descent into it is dangerous, and may be bitter. It was there that Christian met Apollyon and had to do battle for his life at a spot called Forgetful Green, as Great-heart afterwards explains, "because he had forgotten what favors he had received and how unworthy he was of them." And he was only saved when he was beaten to his knees, so that he despaired of life. But when a man has got rid of his pride in utter dependence on God, the valley is a beautiful place. "It is the best and most fruitful place in all these parts," says the guide. "Behold how green this valley is, and how beautiful with lilies! In this valley our Lord formerly had his country house. He loved to walk in these meadows, for he found the air was pleasant. Men have met with angels here, have found pearls here, and have in this place found the words of life." Then as he went they heard the sound of music. It was no hectic music this, but the song of a boy's heart, happy and carefree. It came from a shepherd lad, a merry soul, who carried in his bosom the herb called heart's ease, and this is what he sang:

> He that is down need fear no fall,
> He that is low no pride;
> He that is humble ever shall
> Have God to be his guide!

The man who knows the music of that song has found the secret of the kingdom of God.

(Further articles in this series by Mr. Reid will follow.)

CONSECRATION.*

Rev. William Hiram Foulkes, D. D.

My heart is full of unalloyed joy and satisfaction tonight as I come back to Northfield and have the privilege of associating with you as one of you in the joys of these crowded and wonderful days.

I recall an incident that befell me some little time ago on the other side of the world. It was in the heart of South China, in the midst of reeking summer heat,—and you who by any chance have dwelt in hot places in this land have something coming to you when you spend the heart of a summer in South China. At the close of a typical semi-tropical day I found my way to the hospital where my friend, Dr. Todd, was the superintendent, and where I was to spend the night with him as a guest. He said he would have to put me up in a hospital room. I was taken to a private room, built in Western style, with a little balcony from which one could look over the city of Canton. Dr. Todd left me there.

In the early morning hours, as we broke bread, Dr. Todd said to me:

"Did you sleep well last night?"

I replied: "What there was of it was all right. Nothing to complain about the quality, but some little grief about the quantity."

"Were you troubled with ghosts?"

I began to be tremendously interested. "Was it expected that I would be troubled with ghosts?" I asked.

"Well," he said, "Mrs. Todd and I debated whether we should tell you before you went to sleep, and we thought it would be more merciful to tell you after you woke up."

He then went on to say: "It happens that the room in which you slept last night was occupied a few months ago by that great Chinese patriot, Wu Ting Fang, a man who, by common consent, if he had lived, might

* Northfield Christian Endeavor Institute, 1925. Dr. Foulkes is a Presbyterian minister in Cleveland, O., and vice-president of the United Society of Christian Endeavor.

have been the leader of a united China, a man who had, in his integrity and character and in his intellectual grasp, those capacities which drew men to him and held them."

He was in old age, he was dying, and the sands of time slipped away in that little hospital room which I occupied.

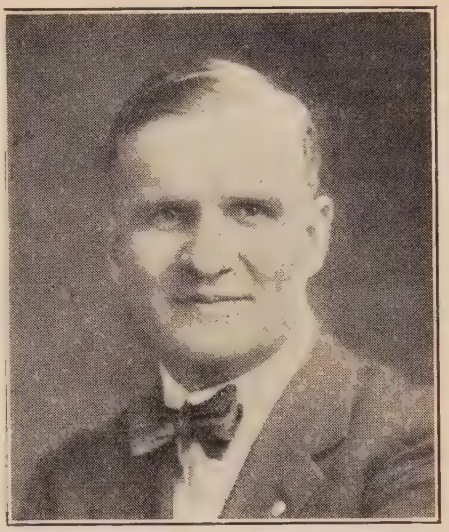
Dr. Todd said that just about ten days before the old patriot died was the anniversary of the establishment of the republic in China, which, while it has not yet brought peace, is the herald of peace. No man can travel through the Orient and not thank God for these great stirrings of democracy. The student body of the great Chinese city on that day marched up the great, broad, well-paved highway which goes in front of the college and winds its way around its grounds. They marched in Western style, with banners describing their new-found patriotism and with songs which they had learned from the West. The old patriot, who was very sick, heard the echo of their footfalls upon that great highway, and said, as he raised himself in bed and leaned upon the doctor's shoulder:

"Look, doctor, look at them! They are the hope of China. They will not fail my country, will they?"

The old patriot only a few days thereafter went to his eternal rest, holding to his heart a hope, and that hope the confidence that the young men and young women of the new day would not fail China in her hour of need.

O my fellow Christians, if a Chinese patriot coming up out of the ranks of paganism in a day when China was still in the dark, could cherish that hope for the young men and young women of his country, in what hope dare not a Christian man indulge himself when he thinks of you? I dare to make the words of that old Chinese patriot my words tonight, the words of the leaders of this conference, nay, the words of our Lord himself. Christian young people, in an hour like this you will not fail America, you will not fail Christ, will you?

I imagine that every age has an opinion that it is the age of ages, that it is the inheritor of all that is good, that it is the age in which "to be living is sublime." I suppose there is a good deal of conceit in such an opinion, yet I dare to believe (because I am now speaking of the age which is my own age,) that the age which is yours and mine, if you please, the age of our sons, is the most wonderful age, the most plastic age, the age of the most marvelous opportunity, that God has ever allotted to the sons of men. If I dared to envy anybody I would envy my own sons, because they have a chance that I am not going to have. They have a chance, with all that they may have received from me and from those who stand with me, men of modern life, men who are bridging the world that is coming to the world that is gone, to carry over into a generation that is yet to come the great issues of life. They have a chance in the peculiarly plastic condition of the world's life through which we are now passing to do marvelous exploits for the kingdom of God.



Dr. William Hiram Foulkes.

I want to suggest tonight, out of a deep and passionate conviction, some of the things that are going to confront you in the days just ahead, and to suggest also some of those great resources upon which you may draw.

The historical sciences have poured into our laps the treasures of all the years that have gone. How marvelous it is that explorations and studies of ancient languages and of ancient peoples, profound and great studies, have made us today actually the inheritors of so much that has gone before! While we may misjudge it, and while we

may have differences of opinion as to where a myth begins and the truth ends, and where historical accuracy comes to its boundaries, and where uncertainty is beyond, yet on the whole we dare to believe, as we look back into the past, that we know more about the ages gone than any generation hitherto, because the past has been gloriously opened up by historical research.

Then, too, I do not need to remind you that we are in an age of most marvelous scientific discoveries and inventions. Man has become master of the sea in an unusual way. Man is becoming master of the sky and the air. Some of you know that by experience, as well as by observation. We have annihilated space. We can hurl our thoughts around the world, no longer using a copper wire. We speak in a whisper, and scarcely have we uttered our words than they are back in our ears, belting this world around.

Physical science, with all its wonders, has made the world new, but there is something else that has made the world new, and one wishes that he might forget it. I refer to the great world catastrophe that cost the lives of ten million men, that wrought moral havoc beyond the power of a century to repair, and that has put hatreds deep down in the soil of nations and races in a way that no generation has known for a thousand years. Yet that great world catastrophe has done more than any other one thing to make this a new world. I am thinking of this: that my sons and you young men are going to have a chance to say to some of those who are older (they have already said it to me in unmistakable terms: it is a great thing when you have a boy in college, one on the sea and one in business, and they respect you enough to talk frankly to you,—as they have said to me):

"Thank you for all you have done to make our lives what they are, to give us a chance, to give us our opportunities, to set us an example of Christian living, but we want to tell you, fathers, that you shall not again call upon us to do what you called upon us to do a few years ago!"

I do not think that the young men of the coming generation are going to be namby-pamby, they are not going to be sentimental, but they are going to be full of moral courage, and they are going to say to the older men,—for it is always the old men who plot wars,—they are going to say to the men of my generation:

"We do not propose to spend our lives in promoting other wars. We want to spend our lives in the great arts and industries of peace, if you please. We want to take the sword of war and beat it into the plowshare of industrial peace. We want to take the barbarous spear of international strife and beat it into the pruning hook of social prosperity. We want to conquer this human world as well as this material world."

There are a few great qualities of soul that you young people have to offer, and you can offer them to war. War wants them, and war uses them. But you can also offer them to the Lord Jesus Christ.

What I am trying to get at is this: the religion of Jesus Christ has a program for a young man and a young woman that will call forth all his intellectual and social energies, and develop all his capacities of mind and body and spirit in a way that war does, and yet without the havoc and the hatred of war. I am going to do something for a moment or two that is tragically difficult for me to do, because I hate war. I hate it because I had sons in it, and I hate it because I have tasted its bitter fruit that the nations are still eating. But I am going to lean over backward, intellectually, and justify war for a moment, in so far as it does call forth great qualities of soul.

Just think of two or three of the simplest ones!

Loyalty.

What is loyalty? Well, loyalty is a word that is written not in the language of the head, but in the language of the heart. Loyalty is not a head word, it is a heart word. Loyalty is a passionate love for one's own, as I understand it, and for the purpose of definition it does not make any difference whether one's own is the little family embracing "me and my wife, my son John and his wife, us four and no more" or whether it widens out to include our society and our county union, our political party, our lodge, our state, our nation, or our world. In any event, you are loyal to those whom you love. I think, in the last analysis, you cannot be loyal to a thing: you have to be loyal to a person, or to the

embodiment of personality in a great institution.

Some of you are saying: "Do you mean to say, Dr. Foulkes, that war, malign and tragic and desperate,—bloody, devastating war,—has anything to do with calling forth loyalty?"

I remember a Frenchman who came to my summer home on Long Island a year before the world war. He happened to be a French Protestant. He had come over to interest a group of American clergymen in some wonderful work he was doing as a Protestant leader among the young men of his nation. We sat down under the trees, and we were talking about France. He said:

"Oh, my brothers, the youth of my country are pleasure-loving, easy-going, and idle! They have lost their luster, they have lost the fervor of their patriotism. They are not what the youth of France once were. Oh," he pleaded, "if there were only some way in which a power could be released in the hearts of our young men to set them free from their baseness and make them men!"

Little did he dream that within six months something would come, as it did, and it set them free. I suppose this world of ours never saw a more amazing and a more stirring sight than when the young men of France, rich and poor, from high estates and from the slums, leaped into those front line trenches until they bled white, until their life was spent on that great frontier line of what they thought was the frontier line of freedom. And it was war that did it. It was war that aroused the young men of France from their slumbers.

I want to ask this question: Does the religion of Jesus Christ have anything to offer to match that? Can Christianity call forth in the heart of a young man or young woman loyalty like that? Well, it is because I have a conviction that keeps me going morning, noon and night, that fills my mind, that I am here to tell you that Jesus Christ can do it, and without the havoc and hatred. I will even use a war incident to illustrate my point.

When my boys were in the Allied front, and I did not know whether they were dead or alive, I could not help but think that on the other front there were other father's sons fighting, and yet in those trenches, by their sides, as by the side of my own sons, there was the invisible presence of One whom they all loved. On every front line of that great world war there were innumerable young men who caught a vision of One in white, and though they did not all have it in a spectacular way, they had it, and some men had it whom you would not expect to have it. They had the vision of the loving, unseen Saviour.

If you and I would lift Jesus Christ high enough for people to see him, to see him as he is in all his majesty and moral character, in all the sublimity of his soul, he could call forth all the loyalty that the war called forth, that patriotism called forth, that love of home called forth, minus the havoc and the bloodshed. My prayer is that the day may dawn when in the lives of young men and young women Jesus is going to be so lifted up above strife and contention, above theological controversy, above moral shame and above the things that separate us, above mere nationalism, that though he lifts no scepter of earthly power in his hand, though he will be upon no earthly throne, he will be the king of kings and lord of lords.

My prayer is that Christ may so live in your life and my life during these wonderful days together in Northfield that when we go away we will go away changed, so that mother and father, when we come home, and the friends around us, will not think we are making a vain show of our piety, but they will see that there is something in our lives that was not in them before, and will know that it is Christ.

Courage.

The second quality I want to mention is one that ought to appeal to young people: it is the quality of courage.

Do you know the etymology of courage? In the rough, it is "cour-age," heart power. It is not hand power. Courage does not reside in the muscles. Courage resides in the heart.

There is a fire-fighter who lives in Philadelphia. Everybody knows him who lives there. He has been fighting fires about as long as I have been preaching. He said to a friend of mine a few years ago:

"I believe I have been ordained to fight

fires, just like a preacher is ordained to preach the gospel."

Some time ago in that city they built a tabernacle. You can imagine what it was for: that tabernacle had fresh sawdust in the aisles. This fire-fighter was the lieutenant,—or whatever his title was,—stationed, with some other firemen, back yonder in the corner, in charge of the fire protection in that great tabernacle.

One night he left his post of duty. He walked down the aisle. He walked up to the platform. He gave his hand to a man whose name you may guess, but he gave his heart to the Son of God. He said to this friend of mine later:

"Lou, I have been fighting fires a score of years, I have been under the ruins ten times, three times I have been taken out for dead, but I want to tell you that in all my career as a fire-fighter I never had to exercise as much courage as I did that night when I walked down that sawdust aisle in the presence of the people of the city who knew me, and gave my hand to that man and my heart to God."

I want to tell you that the most courageous thing in the world is to be an outright Christian, a one hundred per cent Christian, at home, at school, at work, at play, where people know you, or where they don't know you.

The glorious thing is that Jesus Christ can give you that courage. Jesus Christ can take a man who is timid and make him unafraid. He can take a man or woman whose moral power is not one hundred per cent, and he can so live in the heart of that man or woman that he can make them do what the old fire-fighter did.

Chivalry.

I want to say a word about another quality of soul,—chivalry.

I do not care who he is, whether he is a former ambassador to Great Britian, or the editor of a newspaper, or a minister in the pulpit, when anyone tells me that our American lads, most of them, went overseas to save their skins,—I do not say he is a liar, because he may think he is telling the truth, —but he is a prevaricator, and that means that he does not tell the truth. The great multitude of our boys went overseas because of a great conviction in their souls that they were doing the chivalrous thing. And I believe that right down here there was a picture in every boy's heart, and it was the picture of a woman. There is always the picture of a woman there in the hour of supreme sacrifice: mother, sister, sweetheart, in some cases daughter. That is chivalry.

I wonder sometimes whether those who went over with chivalry in their hearts and came back, are quite satisfied that it was worth doing. Just after the war I heard a conversation in the street of a distant city, just a brief conversation which I have never forgotten because it was burning, inescapable. Two men in uniform were standing on the corner, and two young women passed by. They were not modestly attired, and their demeanor was not chaste. One of those young men said to the other, with a curl of his lip:

"And we went over to fight for that!"

O young women, if you want the springs of national life to flow pure, keep yourselves pure! You do not need to be on a pedestal,—a man does not want you on a pedestal. A man does want you on a throne, the throne of virtue and beauty and Christian loveliness. Would to God that Jesus Christ would come, as he did in the days of his flesh, and call our Christian young people to a new crusade against indecency, against immodesty of dress and manner, against all indulgence that saps manhood and that dims the luster of womanhood! As I look out upon this world, that is jazzing out its soul to jungle music, and calling forth jungle passions, with jungle motions, I long for the spirit of the chivalrous Christ to come into the hearts of the boys and girls who name his name! How wonderful it would be if we could become, in this modern day as they were in the days of old, knights and ladies of his holy cross, to go out with unselfish lives and to know, with Sir Galahad of old, that the pure in heart shall see God.

Self-Sacrifice.

I want to say a word, finally, about self-sacrifice.

Do you know what it is? Self-sacrifice means putting one's life, one's career, one's station in life, one's possibilities, putting one's very self upon the altar.

I had a friend, a war correspondent, who told me of one of the early struggles in the great war when he saw a company of Canadians do this very thing. I take off my hat to those stalwart men from Alberta and Saskatchewan! Poison gas was just being used, and the Allied front, a long sector of it, was held by a company of blacks from Africa. Someone let loose in their midst the cry that the evil spirit was coming upon them as they saw that cloud of green and yellow venom coming over the little distance that separated the front lines. They thought the evil spirit was being let loose, and they shot down their white officers and fled. There was only one thing to do, and that was to put the Canadians in that hole in the line, and they went in. My friend told me that of that Canadian regiment that went in, 1400 men, less than 40 men came out alive, and all but seven or eight of them with wounds. I think of one boy's body. There it lies. Who was he? He was some mother's son, some father's pride, and he laid down his life. Ten million of them died in the war. Is it going to be in vain?

Thank God, Jesus Christ has something to say about that, and he says to young men and young women today: You don't need to lay down your life on the altar of war! You can lay it down on the altar of peace. You can lay it down from day to day in unremitting and unselfish service. You can lay it down in the great missionary cause.

One man by the name of David was willing to lay his life down. He went out to the place that he thought needed it the most. It is a pretty good rule to go where you are needed the most. The whole world missed him. America and England put their hands on the shoulders of a strong young man and said, "Henry, go into the darkness and find David and bring him back!" Henry went into the darkness, and he found David, and when he found him, David was weak and emaciated, and Henry said, "I have come to take you home." David shook his head and said, "I won't go out! I am going in further until I find the heart of this blackness, until I lay bare this ulcering sore." And so, because the weak David was stronger than the strong Henry, Livingstone went in and Stanley came out. He came out with tidings of Livingstone, but he did not bring Livingstone with him.

Some time afterwards two of his men found Livingstone dead on his knees, and those two men, just ignorant Africans but brought under the power of Livingstone's Christ and his personality, said to themselves, "We promised we would take his body to the sea coast," and they said: "We will fulfil the promise, even though it means the hazard of our own lives. But the Massa died for Africa." So they tenderly took the lifeless heart out of that sacred form and buried it under the banyan tree, saying, "His heart will always beat for Africa." Then they took that honored body, wrapped it up in bamboo, and carried it on their backs. It took them about twenty-five days to reach the coast, but they did it, and by a miracle of providence there was a British man-of-war lying off the coast, and that British man-of-war took the body to England, and England laid that body in Westminster Abbey. Some of you may have seen the simple slab that covers the body of Livingstone. You will remember those words carved upon it, quoted from the lips of the Master, "Other sheep have I that are not of this fold: them also I must bring."

O Christian youth, are you ready, with all your powers of personality, with your individual temperaments, with your intellectual predilections, to say that Jesus Christ shall have the loyalties of your soul, the courage of your heart, the chivalry of your inmost nature, and that he shall have your lives in utter devotion?

Are you ready to say it? There is an invisible divine One seated by your side. Just say what you are going to say to him!

Studies in Colossians.

The Prelude. 1. 1-8.
The Prayer. 1. 9-12.
From Darkness to Light. 1. 12-14.
The Glorious Son of God. 1. 15-18.
Reconciliation through the Blood. 1. 19-23.
The Mystery and Its Ministry. 1. 24-29.
Paul's Desire for His Leaders. 2. 1-7.
Putting Off the Flesh. 2. 8-12.
The Triumph of the Cross. 2. 13-15.
False and True Humility. 2. 16-23.
The Risen Life. 3. 1-9.
The Old Garments and the New. 3. 9-14.

—Rev. J. East Harrison.

JESUS CHRIST—A HISTORICAL REALITY.*

Rev. Elliott Speer.

Our class discussions of Jesus Christ began with the recognition of him as a historical fact. Some people often draw a false contrast between science and religion, insisting that one is a matter of facts, the other only of faith. We did not pause to stress the fact that science itself begins in faith, but emphasized particularly that the Christian religion has its firm foundation in facts: in the facts of the life of Jesus Christ, "the most dominant, towering spiritual fact in human history. A life that has changed the whole calendar, so that we date everything from the time he came,—that ought to be a considerable fact."

Nor could there be any doubt, we saw, that Jesus was human, and that he was the highest revelation of man. The highest ideals of human personality and brotherhood that have led men to hope and peoples to revolt find their roots, as Benjamin Kidd wrote, in Christ. From Jesus came our ideas of the infinite possibilities of human nature and of the redeemability of mankind's wreckage. Perhaps nothing showed Jesus' faith in men better than the rigor of his appeal to them. I think that the group was a little astonished at the implications of this teaching of Jesus about mankind, for it seemed so much easier to have a more or less abstract faith in people than to treat servants as real persons.

The last several days of the class were spent discussing the relation of Jesus to God and to us under the topics, "Jesus Revealing God" and "Jesus a Living Force." We found that most of the girls had only a hazy idea of what they meant by God. It was easy to say "God is a spirit," but harder to tell what that meant. It was suggested that "the relation of this infinite power, or God, to the universe, is the same as the relation of man's soul to his body. The universe as we see it is God's body; then God is the soul of the universe, just as you are the soul of your body. Can you lay your finger on yourself? Is your hand you? Is your foot you? Where are you? Can anyone localize you in your body? You pervade your body through and through. You are immanent in your body. There is not one atom of your body where you are not, but still, you are not your body."

Bearing in mind the nature of God, we discussed the relation between God and Christ, and the nature of Christ's spirit or personality, and concluded that the spirit of God, that is God, was in Jesus, that his human body was completely filled with the divine personality. As he put it, "He that hath seen me hath seen the Father," "the Father abiding in me." But it was not enough to say that the spirit of God, that is God, that fills the universe filled Jesus. The conference theme, "The Living Christ," meant that this spirit of God that was in Christ is present today, and consequently that being a Christian did not mean simply imitating Jesus, but, after fulfilling the conditions he outlined, being filled with the spirit of God, the world's greatest reality and most real force, the living Christ. For as Coleridge said, "In the strictest sense of the essential, this alone is essential, that the same spirit should be growing in us that was in the fulness of all perfection in Christ Jesus."

* Northfield Young Women's Conference, 1925. Bible class summary.

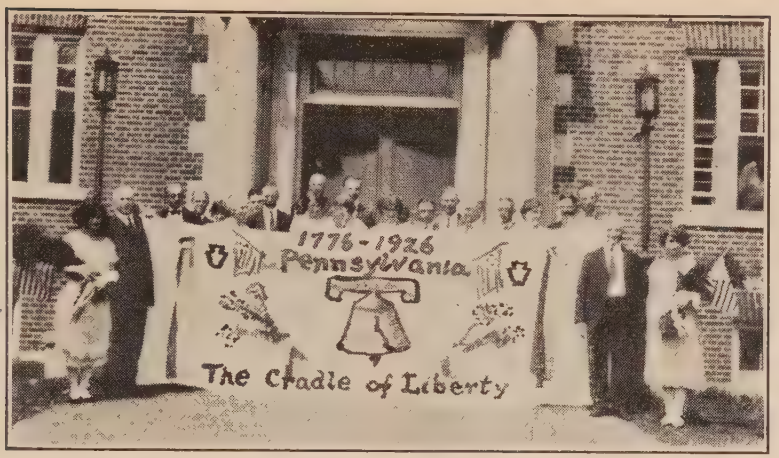
Visitors from Ireland.

A deputation from the Baptist Union of Ireland is now in Canada, and expects to arrive in the States early in August. They come on behalf of the Irish Baptist College of Dublin, an institution that trains men for all forms of Christian work in Ireland.

At the last annual assembly of the Baptist Union a letter was addressed to "Our Brethren across the Sea," saying in part:

"Whereas, it is felt that there never was a time when so many doors were open and when such a widespread spirit of hearing was manifested in Ireland as today;

"And Whereas, being anxious to seize the opportunity thus presented, and believing that if our Irish Baptist College were put on a sound financial basis a real and lasting work for the kingdom of God could be



A group of Pennsylvanians at Gould Hall during the General Conference, 1925.

accomplished, it has been decided to send forth our well-beloved brethren, Pastor R. Hodgett, minister of the church at Ballymena, and president of the Baptist Union of Ireland, and Pastor F. W. Gracey, minister of the church at Cork, ex-president of the Baptist Union and secretary of the Irish Baptist Foreign Mission, to elicit the prayerful and practical sympathy of our Baptist brethren more fortunately situated than we are in the work of the College and the preaching of the gospel in this old land."

Friends who can offer openings for speaking or who wish to send contributions may address Mr. Gracey at 538 Chestnut Street, Westfield, N. J. All reports indicate that the people of Ireland, Protestant and Romanist alike, are accessible now to the preaching of the gospel.

The Society for Irish Church Missions, which is responsible for many branches of gospel work in the Emerald Isle,—open air, colportage, medical mission, fairs and markets, lantern missions, schools and homes, Scripture readers,—is also sending a deputation to Canada and America to enlist fresh prayer and sympathy, so that the work may be extended in these days of increasing opportunity in the Irish mission field.

The deputation will consist of Dr. Long, founder of the Limerick Medical Mission, Lt. Colonel H. Moore, C. M. G., an Irish ex-Romanist with a remarkable story, Mr. T. P. O'Connor, a young worker who was once a Romanist and in De Valera's army, and Rev. R. Mercer-Wilson, secretary of the Missions. They will be glad of opportunities for preaching, speaking or lecturing in evangelical churches or mission halls, so that they may tell of the triumphs of the gospel in the Emerald Isle. They hope to reach Halifax early in October, and to travel across Canada to Vancouver, thence southwards to Los Angeles, and back across the States to Chicago, New York, etc., returning to Ireland in December.

Communications may be addressed to the Rev. R. Mercer-Wilson, c/o Archdeacon Armitage, St. Paul's Church, Halifax, N. S.

"This is a special year of Papal Jubilee, which is likely to be prolonged to 1926. May it yet become a time of gospel rejoicing in the Irish Free State through many men and women, who are now disappointed with Romanism, finding in the crucified and risen Saviour the secret of moral victory and spiritual freedom! God Save Ireland!"

Moody and His Fellow Workers.

Three lives are interwoven into the recently published volume, "George C. Stebbins: Reminiscences and Gospel Hymn Stories," a narrative of the soul-stirring evangelistic campaigns of the latter part of the 19th century. George C. Stebbins, with a most becoming humility, recalls the incidents of his own fruitful life, and in so doing gives a most treasured glimpse of the great D. L. Moody and to a lesser degree of the singing evangelist, Ira D. Sankey. Associated with Mr. Moody for many years as soloist, composer and chorus director, Mr. Stebbins is well qualified to interpret

the life of that far-famed evangelist upon the background of a warm and intimate fellowship.

It was in 1876 that the evangelist engaged Mr. Stebbins to organize a choir to assist in a three months' campaign that was to be held in Chicago. That was the first of a long series of most delightful associations with Moody and Sankey. The story of those great tabernacle meetings that swept both England and America into the nearer presence of God is most impressively related. Between the lines of this remarkable volume one seems to hear the great Moody preach his sermons on divine grace, and to hear, likewise, the no less great Sankey and Stebbins sing "Saved by Grace," "Jesus Is Calling," "Green Hill," and "Wonderful Words of Life." The author tells the history of some of the more famous songs in the Gospel Hymn series, and how they were used by Moody, Sankey and himself for the shepherding of souls.

Mr. Stebbins shows us a Moody essentially human, a great lover of men, a devoted husband, and a playfellow father. The reader marvels at the iron energy of that great winner of souls. In Chicago, in San Francisco, in Northfield, in London and Edinburgh, they labor together, Moody, Sankey and Stebbins, for the glory of God and the salvation of their fellows. Possessed with a determination to succeed in whatever he undertook, with a judgment quick to discern between the true and the false, and a yearning passion for the souls of men, D. L. Moody was able, in the forty-five years of his active ministry, to bring into the keeping of the great and good Shepherd literally tens of thousands of God's children.

We are glad that George C. Stebbins, the last of that immortal group of great revivalists, is yet alive, and that he has given us in his reminiscences such a realistic account of his own life and that of his distinguished colleagues, Moody and Sankey.—"Zion's Herald."

The above, reprinted from "Zion's Herald," refers to the volume which we are offering as a premium with the RECORD at the special combined rate of $4, or a saving of a dollar on the book.

In Forthcoming Issues.

A Larger World and a Larger Christ, by Miss Bertha Condé. (November)
The World Race Problem and World Peace, by Dr. George Luther Cady. (November)
Dispelling Illiteracy in China, by Miss Esther Moody. (November)
Mothers I Have Had: A Talking Doll Talks, by Miss Anne Charlotte Darlington. (November)
The Shining Life, by Mrs. Helen Barrett Montgomery. (November)
Serving by Being, by Dr. A. H. Bradford. (November)
How to Find Reality in Your Morning Devotions, by Rev. Donald Carruthers. (November)
The Pacific Ocean—The Third Mediterranean of History, by Harry N. Holmes. (November)
What Will You Do with Jesus? by Rev. George Buttrick. (November)
The Shepherds and the Wise Men: A Christmas Sermon, by Dr. J. D. Jones. (December)
The Beatitudes (continued), and other Northfield addresses, by Rev. James Reid.
"Jesus Went about Doing Good," and other Northfield addresses, by Dr. John A. Hutton.
Psychology and Religion (continued), by Rev. Prof. W. Fearon Halliday.
The Sermon on the Mount, by Rev. Howard R. Weir.
"He that Overcometh," and other Northfield addresses, by Rev. Melvin E. Trotter.
Ambassadors for Christ, by Mr. Charles Inglis.
Some Aspects of the Problem of Reading, by Rev. H. Gordon Ross.
Some Creative Beliefs: a series of Northfield addresses, by Dr. Harris E. Kirk.
The Essentials of Christian Experience, a series by Dr. John McDowell.
The Essential and the Non-essential in Religion, by Dr. Charles A. Dinsmore.
Christ's Challenge to Youth, by Dr. A. Ray Petty.
And Others.

Voices of the Great Creator.

A series of devotional articles by Rev. Albert D. Belden of England, beginning in January:

The Voice of the Mountain—Aspiration.
The Voice of the Valley—Duty.
The Voice of the Sea—Adventure.
The Voice of the Desert—Solitude.
The Voice of the Garden—Beauty.
The Voice of the City—Fellowship.

Greatness.

To live for God's sake, and for God's sake to become the servant of others; to soothe the sorrows, and lighten the burdens of the oppressed; to make the world's crooked places straight, and its rough places plain; to rescue the perishing, raise the fallen and cheer the desolate; to do all these offices of love with unwearying patience and self-denial, and not grudge the expenditure of ease, and health and life itself, when called for; such is our Lord's idea of greatness.—W. G. Blaikie.

OUR BOOK TABLE.

The Life of Christ.

Children's Master (The): The Old Old Story Retold for Young Folks, and illustrated by Winifred Scutt. Fleming H. Revell Co., New York. 148 pages. $1.25.

The novelty in this book is that each of its 27 chapters describes in story form a separate incident in our Lord's life, into which the child element is introduced. In each instance, that is, a child is brought face to face with Jesus and made a witness of one of the important events between his birth and ascension.

Miss Scutt has done her work well. The authentic fact and spirit of the Gospels are preserved. There is no improbability in the added story. We think that young readers will be able to place themselves in the various situations in which Miss Scutt's young people take part.

Christ of Faith and the Jesus of History (The), by D. M. Ross. George H. Doran Co., New York. 248 pages. $2 net.

Thorough-going Scottish essays on aspects of the relation of the historical Jesus to the Jesus Christ who is the object of current faith and supposedly the creation of Christian theology.

Certain "Regnant Ideals" of Jesus are first examined: the sovereignty of goodness, the fatherhood of God and the sonship of man, etc. Then the views of the apostolic age and the subsequent centuries are analyzed, as to the presence and lordship of Jesus, the fellowship and unity of believers, views of God, etc. Chapters are also given to "Sacramentarianism: Lowering the Conception of the Grace of God in Christ," "Sacerdotalism: Narrowing the Access to God in Christ," "Orthodoxy: Magnifying Assent to Theological Doctrines about Christ over loyalty to Christ in Heart."

Creative Work of Jesus (The), by Daniel Lamont. George H. Doran Co., New York. 254 pages. $2 net.

An original and clarifying discussion of the organic connection between Christian experience and what the author takes to be the core of the Christian religion,—the death and resurrection of our Lord regarded as a single indissoluble historical fact. There are many preachers who know well that the cross of Christ is central to the gospel, yet feel the difficulty of justifying that centrality at the bar of modern thought. The writer of this book holds that the modern scrutiny of the life of the historical Jesus has brought out new lights in which the church of today may make its contribution towards the interpretation of divine redemption. Without proposing any new formula he lays down the lines along which the intellectual difficulty may be removed and men may preach the cross of Christ with convincing power.

Biblical Themes.

One Body and the One Spirit (The): A Study in the Unity of the Church, by T. A. Lacey. George H. Doran Co., New York. 255 pages. $2 net.

Canon Lacey wrote a book on church unity as far back as 30 years ago, and has kept track of the subject ever since. He has seen the approach to this subject change from time to time, and is now led to adopt Paul's metaphor of the church as the body of Christ as the form in which to discuss present conditions. Reunion, not union, is the appropriate word, since the church is one.

An ordinary reader can follow his six chapters on different aspects of the theme, culminating in "The Bond of Peace." Then follow letters by the author and Dr. Vernon Bartlet on "Minimum Conditions of Reunion." Twenty-five pages of "Notes" on the meanings of Greek words and other special points are for the scholar who wishes to dig deeper into the study.

Problem of the Future Life (The), by A. H. McNeile. D. Appleton and Co., New York. 155 pages.

The study falls into three parts: first, "Arguments for Immortality" from considerations of the soul up to reincarnation, spiritualism, and moral values, 34 pages; second, "Those Who Are Being Saved," a study of eternal life, judgment, probation and progress, and resurrection, 70 pages; third, "Those Who Are Being Lost," according to the traditional theory, conditional immortality, universal restoration, with "Difficulties of the Problem," 35 pages. The Index lists over 200 texts, mostly in the New Testament.

It is a closely argued treatise by the Regius professor of Divinity of Dublin University, who says:

"In the first part, I think, we reach moral certainties, in the second very high probabilities, in the third no certain conclusions at all. But I hope that what has been said has made it clear that to refuse to repent and to believe in and love and please God NOW is sheer gambling with the soul at stake."

For Workers.

Church's Program for Young People (The): A Textbook of Adolescent Religious Education in the Local Church, by Herbert Carleton Mayer. Century Co., New York. 387 pages. $2.

The author is professor of Religious Education in Boston University, and head of the Department of Young People's Work. His book is a college textbook, and is

claimed to be the first educational treatment of the subject, though bibliographical notes at the end of each chapter list several books on the subjects of the chapters.

The volume is fairly exhaustive upon such topics as the nature and significance and development of young people's work, organization and curriculum, worship and expressional activity, Christian decision and leadership. Being a textbook, it is analytical rather than hortatory.

Curriculum of Worship for the Junior Church School, First Year, by Edna M. Crandall. Century Co., New York. 364 pages. $2.

Orders of service utilizing memory and pictures are printed for every Sunday from October to June, suitable for Juniors of the first year. The memory material consists of Bible and hymns. A service is worked out in full,—indeed, the material has been tried out by the author, who promises further books for the second and third years. There are also services for special Sundays like missionary Sundays and Armistice Sunday.

Workers among children will undoubtedly find plenty of usable suggestion and material in this practical volume.

Empty Churches: The Rural-Urban Dilemma, by Charles Josiah Galpin. Century Co., New York. 150 pages. $1.

A restatement in forceful and readable words of the rural church scandals and difficulties, using various researches as sources of facts and figures. The author, who is connected with the Department of Agriculture, is hard on preachers who turn from the country to city pulpits. He advocates a new type of training school,—a rural seminary located near a college of agriculture, whose students will always have their eyes on rural charges. The elimination of competing Protestant churches in favor of community churches, and other familiar suggestions to alleviate present conditions, are of course advocated.

Ritual and Dramatized Folkways for Use in Camp, Club, Religious Assembly, Settlement and School, written and adapted by Ethel Reed Jasspon and Beatrice Becker. Century Co., New York. 187 pages, illustrated. $2.50.

What the authors of this interesting book have done is to take advantage of the child's dramatic instinct and imagination to teach him universal truths and ideals in a colorful and unforgetable way. They have dramatized some 21 Bible stories, allegories and folk legends of various lands, and off the beaten track. Suggestions as to acting are inserted, also such music as is used. Diagrams and costume suggestions are appended to each piece.

It is quite different in content from other books of this type.

Sunday School in the Modern World (The), edited by D. P. Thomson. George H. Doran Co., New York. 255 pages. $2.

The chief value of this volume to the American reader is that it gives him the ideas of Britishers from "The Origin of the Sunday School" to "Scientific S. S. Methods" and "Future Development," 18 chapters in all, always, however, in relation to the Sunday school over there. The 18 authors are leading secretaries, preachers and seminary professors in England and Scotland.

We are not sure that they can teach American experts much, but at least the viewpoints and approaches are different and suggestive.

Teaching the Youth of the Church: A Manual on Methods of Teaching Graded, Elective and Uniform Lesson Courses to Intermediates, Seniors and Young People in the Church's School, by Cynthia Pearl Maus. George H. Doran Co., New York. 211 pages. $1.75 net.

A carefully worked-out book, showing knowledge and originality. It advocates, explains and exemplifies the newer theory of education,—that the pupil is a reacting agent, not a mere recipient, hence his personality must be developed by his own activity. The subtitle gives the clue to the contents.

Miss Maus has been Young People's superintendent of the United Christian Missionary Society since 1920, and has had other experience which flowers in this volume.

Technique of a Minister (The), by Bernard C. Clausen. Fleming H. Revell Co., New York. 133 pages. $1.25.

Dr. Clausen of Syracuse, N. Y., is a live one. He is keen on new plans, and keeps eyes and ears open for devices to attract people in all departments of his church. In this book he tells about a dozen aspects of his work, including such things as the use of the telephone, consulting the local weather man as to the probable Sunday weather, taking the whole of certain legal holidays for official board meetings, etc. All the suggestions are from successful experience, and most of them are applicable almost anywhere.

Sermonic.

An Adventure in Evangelism: A Story of Twice-Born Men on "The Avenue," by Daniel A. Poling. Fleming H. Revell Co., New York. 191 pages. $1.50.

Dr. Poling has recently been elected presi-

dent of the Christian Endeavor Society as successor to Dr. Francis E. Clark. In his church on Fifth Avenue, New York, he prosecutes an active evangelistic ministry. This book tells of some of his methods, and also contains 14 "Sermon-Addresses."

As at the First, by John A. Hutton. George H. Doran Co., New York. 171 pages. $1.25 net.

Addresses based on the Gospels and Acts. There are seven addresses on the names applied to the early believers,—"Disciples," "Witnesses," etc.,—a series given at Northfield a few years ago and reported in this magazine. Also, five addresses on Andrew, Thomas and other characters.

They represent Dr. Hutton at his best as an original and deep-seeing interpreter and preacher.

Biggest Business of Life (The), and Other Addresses, by W. Harry Freda. Fleming H. Revell Co., New York. 140 pages. $1.25.

Ten textual sermons with catchy, up-to-date titles. George W. Coleman of Boston contributes a eulogistic Foreword.

British Preachers, The Men and Their Message, 1925, edited by James Marchant. Fleming H. Revell Co., New York. 303 pages. $1.75.

The title is misleading. All that we are told about "The Men" is a brief note preceding a sermon: there is no estimate of the men or their message.

The contents are 21 textual sermons by English and Scottish preachers, most of whose names are known on this side, and most of whom have been over here.

This is the first of an annual series of volumes which it is proposed to publish.

Christianity and World-Problems, by W. E. Orchard. George H. Doran Co., New York. 211 pages. $1.75 net.

The brilliant London preacher and thinker wants to prove to practically-minded persons that current problems arise from the collapse of faith and await for their solution a thorough-going application of the Christian religion. Sermons are devoted to the relation of Christ and the universe, the ages, mankind, human unrest; of Christianity and the world religions, world empires, racial brotherhood, world peace; with another on "Christian Ethics and Economic Sufficiency."

Craftsmen of the Soul, and Other Addresses, by Gaius Glenn Atkins. Fleming H. Revell Co., New York. 203 pages. $1.50.

Twelve textual sermons by one of America's most gifted and original preachers.

Decision Day Talks, by Charles Francis Carter. Fleming H. Revell Co., New York. 59 pages. 60 cents.

Three talks entitled "Building a Character," "My Choice," and "What Kind?" given to members of the church school on three successive Sundays leading up to Decision Day.

They are catchy and pointed, but seem to lack Bible foundation and instruction for conversion and regeneration.

Doing the Impossible: Chapel Talks to Young Men and Women, by John E. Calfee. Fleming H. Revell Co., New York. 116 pages. $1.

President Calfee of Asheville (N. C.) Normal and Associated Schools thinks clearly, and the counsel he offers is marked by Bible teaching and shrewd sense. The 22 talks are neither prosy nor preachy.

Faces through the Mist: Four Series of Sunday Evening Sermons, by John A. Patten. George H. Doran Co., New York. 191 pages. $2 net.

Rather a new idea among books of sermons. The four series, all biographical in content, are "Bible Pictures of Home Life" (six addresses), "Men in the Shadow" (Lot, Ishmael, Esau, Aaron, Saul), "The Cross before Calvary" (Jacob, Joseph, Gideon, Ezekiel, John the Baptist), and "The Beauty of Christ" (five addresses).

The eternal meaning and present application of the Bible stories are effectively developed by this English preacher.

Great Themes of Jesus (The), by William Thomson Hanzsche. Fleming H. Revell Co., New York. 159 pages. $1.25.

Eleven textual addresses on elements in the character and teachings of our Lord, with personal and social applications.

Guideposts and Gateways: Addresses to Children, by Vernon Gibberd. George H. Doran Co., New York. 160 pages. $1.50.

Thirty-eight wide-awake addresses, each with a text. They are usually stories and other illustrative matter, with personal application suggested in a sentence or two. There is almost no doctrinal teaching as such. The contents are unhackneyed to American readers.

Looking toward the Heights, by O. C. S. Wallace. George H. Doran Co., New York. 174 pages. $1.60 net.

Ten textual sermons on central themes, generously sprinkled with poetic quotations and full of spiritual fervor, delivered on the campus of the College of William and Mary, Virginia, in a united series of meetings of the students and townspeople, by Dr. Wallace of Baltimore.

Sermons by Leaders of the Scottish Pulpit, edited by D. P. Thomson. George H. Doran Co., New York. 249 pages. $2.50.

A different volume from "Twenty Sermons by Famous Scottish Preachers," recently published, and containing sermons by 21 preachers of the various denominations in Scotland. There is a fine combination of expository power and evangelistic fervor and practical application which somehow is lacking in most American preaching.

Ten Greatest Christian Doctrines (The), by J. C. Massee. George H. Doran Co., New York. 188 pages. $1.50.

The distinguished minister of Tremont Temple, Boston, adds another volume to his "Ten Greatest" series. He here expounds with masterful clearness the fundamental doctrines of the Christian faith. The convincing treatment will delight the Bible student by its spiritual understanding, simplicity and contagious faith. There are many apt and interesting illustrations taken from years of rich experience in direct personal dealing and in witnessing the power of the gospel.

The doctrines considered are: God, Man, Revelation, Sin, Forgiveness, Eternal Life, Holiness, The Great Commission, The Church, The Return of the Lord.

Weight of a Word (The): Addresses on Some of Life's Great Issues, by James L. Gordon. Fleming H. Revell Co., New York. 191 pages. $1.50.

Fourteen Sunday morning discourses, to each of which was given, with a view to simplicity, a title expressed in a single word, such as "Art," "Organization," "Sacraments," "Youth."

Dr. Gordon is minister of a downtown Congregational church in San Francisco.

Various Themes.

Currency of the Invisible (The): A Spiritual Interpretation of Stewardship, by Silas Evans. Fleming H. Revell Co., New York. 96 pages. $1.

Starting with Paul's dictum, "The things which are seen are temporal, the things which are not seen are eternal," President Evans of Ripon College, Wisconsin, discusses the unseen realities in relation to the material world, human society, the visible church, and personal experience. All is permeated with Bible thought.

Hidden Romance of the New Testament (The), by James Alexander Robertson. George H. Doran Co., New York. 267 pages. $2 net.

A useful and interesting volume, discussing in 11 chapters certain persons and things in the New Testament regarding whom and which there is room for reasonable theory and conjecture. Thus, what is the background of Joseph of Arimathea, or Onesimus? Who wrote the Epistle to the Hebrews? Can we discover any personalia regarding the page of names in the last chapter of Romans?

Dr. Robertson turns on the searchlight of history and legend and geography and every other available source of information, so that the reader feels he is much better acquainted with the subjects under examination.

Gipsy Smith: His Life and Work, by Himself. Fleming H. Revell Co., New York. 333 pages, illustrated. $2.

Revised edition, bringing the Gipsy's story to the close of the great London campaign of a year ago.

Master as Paymaster (The), by George Esdras Bevans. Fleming H. Revell Co., New York. 160 pages. $1.25.

Does it pay to be religious?

While laying emphasis on the indisputable truism that the real riches of a man's life consist not in the abundance of things which he possesseth, Mr. Bevans also presents some well-reasoned arguments in support of the position that in things temporal—things relating to physical well-being and mundane prosperity,—the follower of the Lord has, in the long run, a richer experience than the man whose ideals and course of conduct are of the earth, earthy. It does pay to do right, to honor Christ, to allow his teachings to constitute the paramount principles of daily living. Serving God has in it the promise of the life that now is, and that which is to come.

More Psychology and the Christian Life, by T. W. Pym. George H. Doran Co., New York. 178 pages. $1.60 net.

The awkward title of this really good little book refers back to Mr. Pym's original volume entitled "Psychology and the Christian Life." Both books have as their laudable aim "to help people in the difficult art of living."

This volume deals in a practical and suggestive way with the topics Imagination, Imagination and Belief, Use and Misuse of Imagination, Faith and Suggestion, The Will and the Imagination, Psychology in the Bible, and General Conclusions. The rôle of imagination in the life of man is hardly overstressed, and is quite amply illustrated. The treatment of Faith and Suggestion is both keen and sane. The need of holding in mind "God's picture of us" is emphasized, rather than a man's view of himself as "a mere 25-per-cent man, more or less." The style is simple and direct.

While the contents might, if the author had been less interrupted by numerous important cases, have been more closely and symmetrically knit together, the pages are

sprinkled with many thought-provoking observations, as in the criticism, "The war has left many people pity-hardened." "For over four years the warring nations lived in a welter alternately of sloppy sentiment, of strangled pity, of hope disillusioned, of hysterical excitement, of fear, panic, and revenge. In all countries the large majority of men and women through whom spiritual energy was emotionally wasted during those awful years, did not want war, and were not responsible for it, except in so far as war truly is the culmination of individual selfishness heaped high." This paragraph was written by a man who holds the D. S. O., and who ought to know whereof he is talking.

On the whole, Mr. Pym's book is a helpful contribution to a line of discussions that are timely,—the application of psychological principles, so far as known, to the elaboration of the efficiently Christian life. There is no reason why the subtly sceptical radical behaviorists should have a monopoly of all the otherwise good psychology. Psychology can keep no better company than to associate as a handmaiden with a strong and beautiful Christian faith.—C. A. S. D.

Newspaper and Religious Publicity (The), by Richard Beall Niese. George H. Doran Co., New York. 116 pages. $1.25 net.

Clearly and succinctly the news editor of the "Nashville Tennessean" tells religious leaders how to use the newspaper to keep the public informed as to their activities, and to maintain lively and sympathetic co-operation. He maintains that the newspaper man is not so much opposed to publishing religious news as he is annoyed and hindered by ignorance and carelessness regarding his requirements. The suggestions are helpful, and will be appreciated by preachers and other religious workers who realize how effectively the newspaper can quicken public interest in religion and its practical expression.

Quaker Thought and History, by Edward Grubb. Macmillan Co., New York. 182 pages.

Ten chapters, of which the first has the title "George Fox and Christian Theology," and two or three others deal with denominational relations. The remaining chapters discuss the Quaker views of the wrath of God, spiritual and mental healing, and "Health and the Will of God."

Religious Experience, by R. H. Fisher. George H. Doran Co., New York. 319 pages. $2.25 net.

The Baird Lectures for 1924. In a brief preface the author explains that they are "not academical." But they are none the less profitable. As the author further says, they are "not the worse for addressing the human heart." He has already declared, in his very first sentence, that they claim "no merit except that of contact with human life."

It is because of this merit that they are so profitable. And the reason for their having it may be understood when we remember that the author has "served during a long ministry" more than one Presbyterian congregation in Scotland.

The title at once suggests a discussion, an argument, but the lectures do not contain one. They are above it. For the fact of religious experience is put beyond question by the very existence of these lectures. They are a demonstration of it.

It is by virtue of the supreme right of one who has had religious experience, and has seen it in other lives besides his own, that the writer can speak with such authority as the following:

"A certain measure of incredulity may well be cherished regarding the conclusions reached by Starbuck and his school." And again, "The truth is that most people are skeptical about much of the teaching that is called the new psychology, and they are wholly certain that the most valuable parts of it are not new." Again, "The truth is that—as in all human life,—God works with men in different ways. Some souls grow like flowers, and some leap like cataracts. And there are more roses in the world than there are Niagaras. Calm thoughtfulness and the pressure of life's discipline bring more souls to the feet of Christ than the cataclysms and crises and catastrophes."

Almost anywhere in the book the reader will find the choicest thought conveyed in a distinguished style, with a calm assurance and strength that are very heartening and surely destined to be of great help to many.—W. O. S.

Stories Twice Told: Children's Addresses from "The Morning Watch," by J. P. Struthers. George H. Doran Co., New York. 192 pages, illustrated. $2 net.

The author was editor for 27 years of the Reformed Presbyterian Church of Scotland's magazine for young people, the "Morning Watch." This book is a collection of stories on all sorts of subjects culled from its pages as worthy of more permanent preservation. Some of the stories are prefaced by texts.

Year Book of the Churches. 1924-5, edited by E. O. Watson. J. E. Stohlman, New York. 490 pages. $1.50 net.

Contains a directory of religious bodies in the United States with a synopsis of their history, doctrine and polity, in addition to a directory of the Federal Council of Churches and other religious service organizations, statistics, and general information.

Evolution and Redemption: A Religious Appeal to the Modern Mind, by John Gardner. George H. Doran Co., New York. 192 pages. $1.60 net.

It is the reviewer's firm conviction, based upon observation, that neither of two persons discussing evolution knows what the other is talking about: words do not connote the same thing. Consequently it is hopeless to reach definite agreement about anything. All one can hope for is to get an individual's point of view and what he has to say.

Last year at Northfield Dr. Gardner gave a series of addresses, of which several were printed in this magazine, under the general title "A Modern Interpretation of Sin and Redemption." This series constitutes about half of the present volume, with other chapters on evolution and belief in God and immortality, and on the soul and spiritual life.

Dr. Gardner assumes the reality of God as Jesus revealed him, and approaches the discussion of religion from the side of experience. He is well read on the subtle themes he attacks, and reaches conclusions that harmonize with evangelical views.

Star-Promise (The), by Margaret E. Burton. Womans Press, New York. 142 pages. $1.50.

A book of meditations and quotations about immortality prepared by the author for reinforcement to her hard-tried faith, as well as from a sense of comradeship in grief. The title is adopted from Sidney Lovett: "While many of the old landmarks may be swept away by the sudden incursion of sorrow, there shines, more than ever lucent in the moral firmament, the star-promise of God."

The quotations are all from men and women of our own time. They offer a large variety of thought upon the central theme of the book, usually occupying only a couple of pages each.

The book is artistic and expensive in make-up.

You Gentiles, by Maurice Samuel. Harcourt, Brace and Co., New York. 221 pages. $2.

The author believes that Jew and Gentile (he always spells Gentile with a small g,) are two separate worlds, that an unbridgeable abyss lies between them, a primal duality breaks humanity into two distinct parts. The differences exist in life-force and character and thought, and are ineffaceable: they exist in the biological equipment, and do not argue the inferiority of one or the other. They are just different, and there will be irritation between us as long as we are in intimate contact.

With this frank statement of essential difference as key, the author now examines the relation of Gentiles and of Jews to sport, gods, Utopia (as contrasted with the kingdom of God), loyalty, discipline, science, and other aspects of life. Even Reform Jews do not lose their essential distinctness. The only solution of the situation would be—dissolution, the disappearance of Jewish identity, the obliteration of Jewish self-consciousness down to the very name and recollection: which would not be possible even in four or five generations.

The book, then, is an unusual race discussion. The author does not apologize for the Jews, nor does he propose to combat anti-Semitism, but to clear the air so as to change some of its manifestations. He states many plain truths in forceful language, develops psychological and other factors that are not always clearly seen and understood, and forces the reader to view existing facts with open eyes and mind.

ALSO RECEIVED.

Dispatches from North-West Kansu, by A. Mildred Cable and Francesca L. French. China Inland Mission, London. 74 pages, illustrated.

Sixteen "Dispatches" addressed to the senior members of the Comradeship for China, relating experiences in missionary work in Kansu, a province in the north-west corner of China, adjoining Mongolia. The descriptions of natives and their life, their temporal and spiritual needs, etc., are readably given, while the work of Christian missionaries appears in all its hard necessity.

Manual of American Citizenship (A): Things Every American Should Know, by Edwin Noah Hardy. American Tract Society, New York. 134 pages, illustrated. 50 cents.

A compact booklet containing geographical and historical data about the United States, laws and duties of citizenship, information about personal and home life and responsibilities, and about Christianity. It is in the form of question and answer.

Four Old Pals, by Frederick E. Burnham. Bible Institute Colportage Association, Chicago. 30 pages. 10 cents.

Four young crooks are successively converted and reformed after getting out of jail, the first of them having been led to Christ through the reading of a tract. Good story.

Mary Antipas, A Faithful Witness, by H. W. Pope. Bible Institute Colportage Association, Chicago. 30 pages. 10 cents.

An affecting little story in seven chapters, each introducing live incidents. Look up the meaning of "Antipas," and you will catch the intention of the story.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

We have often wondered to whom we were indebted for the magazine which brings just the right message to us with unfailing regularity. We wish as a family to send our united thanks. The RECORD is one of the finest gifts that could come to a missionary's home.—From Tokyo.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

October 4. Paul in Athens.

Acts 17. 16-34.

Athens was the heart of Greek culture and literature and art, the seat of the most famous university of the world, the intellectual center of the world. What a thrill Paul must have felt as he approached this city! At Tarsus he had come under the influence of Greek culture.

But his thrill was turned to horror. The temples and shrines and altars and statues might be valued as art and architecture by some, and as their religious system by others, but Paul regarded them as idolatry of a degrading polytheism, and was moved by spiritual "paroxysm" at such a terrible sight. Never once in his writings does Paul refer to the splendors of Greece, and here he sees only a whole city full of idols! So although Paul had come to Athens merely to wait until Silas and Timothy rejoined him, he cannot refrain from preaching the gospel.

"We shall see how a Christian man waits in a decadent pagan city," says Dr. Campbell Morgan. "Therein is the whole value of the scene."

He went to the synagogue first, as usual, and reasoned with the Jews and proselytes. He also button-holed people in the marketplace, the Socratic method. Then, being brought to Areopagus to defend his preaching, he encountered a different class from any he had ever met,—disciples of the older Greek philosophies, Epicureans (materialists) and Stoics (pantheists), etc. His theme was Jesus and the resurrection of the body.

Address on Mars' Hill, 22-31.

Here was an opportunity such as Paul had never had in all his life! Before him were representatives of the best wisdom of the time. But they were not serious inquirers,—they were only "intellectuals," high-brows, whose curiosity or inquisitiveness had been aroused.

The outline as recorded consists of a tactful introduction, finding a point of contact in the people's desire to worship some god felt but unknown; then some things about the true God also unknown to them,—a personal God, whose existence is assumed, as creator, spirit, bountiful giver, ruler over nature and history, near to mankind, father, etc.; then a cut at idolatry; and finally the gospel revelation of God's command that all men everywhere should now repent, because of coming judgment by or in the God-ordained Man who had risen from the dead. The times of ignorance are ended since Christ has come.

Sequel, 32-34.

That was as far as Paul got with his address. He was now talking to them not as philosophers but as sinners needing to repent, one and all. They had often been argued with, but never before preached at. They got restless under such personal preaching. The mention of resurrection started some of them to mocking. Others proposed an adjournment till later. No hostility was shown. The people were just indifferent. As far as we know, Paul never visited Athens again.

However, some definite results were gathered for Christ, and the nucleus of a church was formed, of which indeed we do not read in the New Testament, but there is evidence in other literature of the period. The next few centuries produced some great Christian names in Athens. The Parthenon became a Christian church. The Grecian Christians became so hostile to idols that their opposition to the use of images caused the split between what we know as the Greek Orthodox and the Roman Catholic churches.

"We say we will come again tomorrow. So we may, but Paul may not be there!" (Dr. Joseph Parker).

October 11. Paul in Corinth.

Acts 18. 1-17. Lesson portion, 1-11.

The beginning of the New Testament.

When Paul was chased out of Berea he left Silas and Timothy there, and himself went to Athens, sending back word to his two partners to follow with all speed (17. 14, 15). Luke, the fourth member of the party, had apparently been left at Philippi, as the last "we" for the present occurs at 16. 16 (see again at 20. 5, 6).

From Athens Paul, who believed in evangelizing the cities rather than the country, went to Corinth, a large commercial center, and soon Silas and Timothy joined him (18. 1, 5). Their report of conditions in the Macedonian churches, and a gift of money they brought him (2 Corinthians 11. 9, etc.), cheered Paul so much after the hard luck he had had ever since landing in Europe, that he sat down immediately and wrote a letter which we know as the First Epistle to the Thessalonians. See 1 Thessalonians 3. 6: "But when Timothy reached me A MOMENT AGO on his return from you, ..." (Moffatt), or as otherwise translated, "JUST A MINUTE AGO."

If "lately come from Italy" (2) relates to the edict of Emperor Claudius expelling Jews from Rome, which edict was issued early in A. D. 52, Christ had died and risen about twenty years before this, but none of the New Testament books had as yet been composed. ☞ This was probably the beginning of the New Testament writings.

What a historic event! Philadelphia is famous as the birthplace of the Declaration of Independence, and Runnymede as the place where King John signed Magna Carta. But what are these documents compared with the New Testament? How much honor we should give to Corinth as the birthplace of the New Testament!

First Thessalonians was soon followed by Second Thessalonians. Romans was also written from Corinth, but some years later.

The church in Corinth.

The church in Corinth was Paul's most successful venture hitherto. He not only established it, but he spent 18 months building it up. What kind of people the members had been is seen in 1 Corinthians 6. 9-11. What power the gospel had in that heathen cesspool! It has the same power still.

For the first time we have details telling how Paul found a boarding place, and supported himself by working at his trade during the week, while "reasoning" (arguing and discussing) in the synagogue every sabbath. For Paul did not come with loud-sounding slogans about "Capturing Corinth for Christ," but with the implements of his trade in his hand, and probably boarding in some back street in the Jews' quarter After Silas and Timothy arrived with the gift from Thessalonica Paul was able to give all his time and strength to evangelizing and teaching.

The way the split came and Paul started meetings next door to the synagogue is very human. Compare the resulting exasperation and bitterness with the same feelings the Vatican is showing toward the Methodists at Rome because the latter have bought a fine site for their International Collegio on a hillside directly overlooking the Vatican.

Verses 9, 10 seem to imply that Paul feared further hostility, but the Lord knew the city better than he did. He had now gone beyond the geographical limits of the vision at Troas (16. 9), but this vision assured him he was in God's path, and Christ was with him.

If God had "much people" in that wicked heathen city of Corinth, what can we say of Tokyo, Peking, Calcutta, and thousands of heathen cities the world over that have not yet been evangelized? What hope and inspiration are here for a Christian worker in a great city given over to corruption!

October 18. Paul Writes to the Corinthians.

1 Corinthians 12 and 13. Lesson portion, chapter 13.

By the time Paul gets to chapter 12 he is discussing spiritual gifts for ministry and worship, and comes to the most excellent way of all—LOVE (12. 31).

This passage, the best known and liked of all Paul's writings, is so simple and so sublime that exposition and even illustration are apt to spoil it. Even a child can understand what Paul means if he can understand the wording. Read over the passage and meditate on it until it fills your mind and heart! There is nothing like it in all literature: yet some say Paul was coldly intellectual.

For teaching purposes the chapter may be divided thus:

Verses 1-3. Lovelessness. The necessity of love.

A negative picture, in which Paul uses himself as a possible example of a gifted person who lacks love. Eloquence (human and angelic), prophecy, faith, philanthropy, and even self-sacrifice, are reduced to nothingness without love. In other words, the motive or spirit is the supreme matter in life. A man's gifts and possibilities are alive only when love is their life.

To prove it, Paul now proceeds—not to define, but to describe love, its qualities and imperishableness and superiority.

Verses 4-7. The nature of love. What it is and does: what it is not and does not do.

There are 15 particulars in these verses. Explain them in everyday language.

Love is the soil in which the Christian graces grow. It leaves no room for selfishness and unsocial feelings. It is not an abstract theory, but a living force that pulses through all conduct and relations with others. As such, it would settle all the world's woes and problems.

To make the verses more personal, substitute "Christ" or "A Christlike man or woman" for "love," and see how they read.

Verses 8-12. The permanence of love. A forward look.

Paul rises in descriptive power and (as it were) writes in capitals as he shows its abiding quality and its supremacy over all else. For all else is temporary, partial, imperfect, immature, incomplete.

Yet he reveals a consciousness of imperfect knowlege at best. For "every experience of its power to sweeten and sanctify life is only to be regarded as a prophecy of complete victory and satisfaction in that day when Christ shall come again and be known of his people face to face." This involves the fact of continuity of human character.

Verse 13. The superiority of love.

Why is love greatest? Because God is love. The Bible nowhere says that God is faith, or hope.

Follow after love, 14. 1.

The chapter division at this point is the most unfortunate in all the Bible. Paul

never leaves his readers up in the air. No matter how exalted his theme he always connects duty with doctrine, conduct with creed. Here, having finished the sublime description of love, he immediately adds the exhortation:

"Follow after love! Make love your aim." (Moffatt.)

It is the snap to the whip. See that your scholars do not miss it.

Years ago D. L. Moody and some friends who were coöperating in a London campaign were invited to spend a few days resting in an English country house. On Sunday morning they asked Henry Drummond to lead a service. One who was present tells the writer that Mr. Drummond spoke on 1 Corinthians 13. His remarks were so fine that Mr. Moody asked him to come to Northfield the following summer and repeat them at the student conference. Mr. Drummond did so, and the report of that address has become a Christian classic under the title "The Greatest Thing in the World."

You could not do better than give each of your scholars a copy of the booklet.

October 25. Paul in Ephesus.

Acts 18. 18 to 19. Lesson portion, 19. 23-34.

From Corinth Paul turned his face homeward toward Antioch in Syria (18. 18-22. Use the map). But the missionary fire was in his bones, and presently he sets out once again on his third missionary journey (18. 23). This time he went overland to Asia Minor, and at length reached Ephesus (19. 1). He had been forbidden by the Holy Spirit to preach the Word in this province when outward bound on his second journey (16. 6), although he stopped there on the home stretch (18. 19-21). Now he spent three fruitful years there, perhaps A. D. 53-56.

Luke was a good reporter. There is little repetition in his narrative. He had the genius to pick out and incorporate in his story the new and important features of Paul's work in the different towns visited.

He tells four things about Ephesus: first, Paul's unexpected find of certain near-Christians, the fruit of John the Baptist's ministry (1-12); second, Paul's success in getting results (8-20); third, Paul's new purpose (21, 22); and fourth, the riot of the silversmiths, which is the lesson for today.

Three months of arguing and discussing in the synagogue did not beget a break, so Paul changed to a lecture hall, where of course he would be more likely to reach Gentiles. With this as base he did extension work thoughout the province. It is thought that the seven churches of Revelation 2 and 3 were among those founded at this time. 1 Corinthians was also written from here.

Paul was old-fashioned in his methods. If we were thinking of evangelizing a province we would first organize a Provincial Council, and appoint a lot of committees, and hold a few banquets and luncheons to get the laymen of Ephesus interested, and engage an office staff and experts and publicity men, and—oh yes, we would make a "survey"! Paul just hustled out, old man as he was getting to be, and did the work himself, going from house to house pleading with people to accept Christ, —read 20. 17-35. He got fruit, not mere froth.

But his path was not all strewn with roses. He had great opportunities AND many adversaries (1 Corinthians 16. 9). He fought with beasts at Ephesus (1 Corinthians 15. 32). He worked with his own hands for self-support.

Diana and wealth, or Christ.

Just when Paul's mission in Ephesus seemed to be getting a good hold so that he began to form plans for a visit to Jerusalem and then to Rome (21. 22), an entirely new form of hostility arose, unlike anything he had met as yet. Self-interest was at the bottom of it, but it also put on the guise of religion in order to drive Paul away.

It is Demetrius who furnishes the background of the story. In a clever speech he makes this central charge against Paul:

"He declares that hand-made gods are not gods at all" (26).

Two results follow, he says: (1) our craft is discredited and we are losing business,—a selfish appeal to the silversmiths; and (2) Diana will be despised,—a more public appeal affecting the welfare and religion of the locality. All this accomplished by one man, using only moral and spiritual weapons!

The townspeople were stirred into a religious frenzy, and like the Jerusalem crowd that cried out for Barabbas to be released, our Lord was once again rejected by popular choice.

What "vested interests" or occupations does Christianity undermine today?

Demetrius was far-seeing, and he was right. Diana of Ephesus has long ago been despised and forgotten.

Next Month.

Annual Missionary Number. Reports of the Northfield missionary conference addresses, as well as of other conference reports.

The reports of this year's conferences began with the Young Women's conference in the September issue, and will be continued each month until next August. Subscribe by the year to get them all, $2!

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How Can Our Society Benefit Our Community?

Matthew 5. 13-20. October 4.

Begin by organizing for the benefits you wish to bestow, because

O—rder is heaven's first law;

R—eal religion seeks to benefit others steadily, not by jerks;

G—roups of Christians working in harmony can put anything over in the most unfriendly community;

A—C. E. Society is an army, not a mob;

N—eeds of a community overlooked by one will be apparent to another;

I—n union there is vision as well as strength;

Z—eal is brought to burning heat through comradeship in community welfare;

I—n any community you will find too many shut-ins to be visited by one person, too many foreigners to be taught, too many poor to be clothed and fed;

N—umerous forces of evil lurk in every community which are better met by a group than by an individual;

G—od's beneficent purposes for mankind are too great for one alone to fathom.

* * * * *

"There goes a man who is doing his share in elevating this community!" said one.

"Some great preacher?" asked the other.

"No, just an everyday successful business man who has proved the practicability of serving God quietly in an everyday sort of life. One of his office men was once in jail, another forged his name, and a third was a confirmed drunkard, but all of them are as straight as a string now. Say, his quiet deeds have not only raised the life of those men, but lifted this entire community to a higher level."

If one life can do so much, what cannot a group of consecrated Endeavorers accomplish by linking up with love your pledge and the Golden Rule?

* * * * *

It is told of a certain man in a big city that every night he was in the habit of visiting a haunt where poor wretches were accustomed to seek temporary shelter, and of providing at least one man with a breakfast. A friend undertook to argue with him about the uselessness of it, in the face of so much misery, adding:

"It is only a drop in a bucket."

"That's all right," replied the man, "and I'm just attending to my drop!"

Community welfare service comes down to what you can do, what you can say, where you can go. Beloved, what and where is your drop in this bucket of community service?

They "First Gave Their Own Selves": A Stewardship Meditation.

2 Corinthians 8. 1-15. October 11.

A group of girls were walking through a rose garden. One of them, bending over a sweet briar rose bush, remarked:

"Do you know, girls, this rose always reminds me of my aunt?"

"How?" asked the others in unison.

"Because, as you know, in this particular bush not alone the blossoms are fragrant, but the leaves too; and never so fragrant as after rain. And everything about my aunt, everything she does,—not alone the large things she does outside the home, the blossoms, but all the common everyday things in the home, the leaves,—are beautifully fragrant with the Christian spirit."

The ability to make a home uplifting, cheery and winsome takes rank below no other type of stewardship.

* * * * *

A young woman, a college graduate, went to her pastor distressed because it seemed to her she was an unfaithful steward of her education. Her pastor knew she was sacrificing herself for her blind father, and asked her if this service was not a use of her gifts.

"Oh no!" she replied. "That cannot be, because it brings me so much happiness! I love my father."

Only the loving can truly give themselves to the Lord and to others. The early disciples first gave themselves (2 Corinthians 8. 5).

* * * * *

Stewardship of time.

My past: may it teach me wisdom, be renewed by memory, and covered with mercy!

My present: may it be enriched by thoughtfulness, strengthened by obedience, and be made useful by service!

My future: may it become real by faith, brightened by hope, and ennobled by love!

Time the shuttle drives, but you
Give to every thread its hue,
And elect your destiny.

* * * * *

Two friends were in conversation. One told the other of a good man who had died and left $30,000.

"What a pity," said the other, "that he left it behind when he might have sent it ahead! He is not likely now ever to hear of it again."

What Is Expected of a Christian Citizen?

Micah 6. 8; Titus 3. 1-8. October 18.

"Did the militia fight?" asked General Washington when he heard the outcome of the battle of Bunker Hill.

It is not, says one, a question of ground lost or won, but a question of the moral stamina of the individual citizen that makes Christian citizenship possible.

Wanted men!
Not parties bound by mystic ties,
Not platforms framed of clever lies,
Not politicians smug and bland,
Not candidates with eager hand,
But men, strong Christian men,
To serve the people of the land
With vision clear and hearts sincere,
To quit themselves like men!

* * * * *

"I am a native-born American," says Dr. Jefferson. "My father and mother were born here. My grandfathers and grandmothers were born here. I have been a law-abiding citizen all my life. I have always paid taxes. I have a back yard, pay taxes on it, have enough money to buy and keep a rooster. But when I went to a policeman and asked him if I could keep a rooster, he shook his head sadly and said No. Why not? Because I have neighbors. My neighbors have a right to undisturbed sleep in early morning hours. So my rights must be circumscribed by the rights of my neighbors."

This is the fulfilment of the law of liberty and the hallmark of Christian citizenship.

* * * * *

"I once heard," said a recent writer, "a great address on Washington and Lincoln. The speaker quoted perfectly unbelievable things which political opponents had said of these men. These envenomed partisan speeches are not all in the past. They are fast becoming a national disgrace."

What is needed in American politics is less free speech and more fair speech. The peril of the unbridled tongue is one of the greatest perils in present politics, where the religion of the bridled tongue is badly needed.

* * * * *

After the United States entered the late war Henry Ford offered to assist the administration in any way he could. As matters developed, his great automobile assembling plant in Boston seemed the most suitable for the government's terminal supply station. An officer telegraphed Mr. Ford asking if they could have the plant, and what the rent would be. Quick as lightning came the reply:

"No rent; take it!"

Such a spirit of coöperation is the characteristic of Christian citizenship.

Our New Americans: How They Help Us, and How We Can Help Them.

Deuteronomy 10. 12-22; Luke 7. 1-5. October 25.

A Ruthenian priest said to a reporter:

"My people do not live in America: they live underneath America. America goes on over their heads."

Thousands of foreigners are drawn to America chiefly for opportunities to work in our mines. This substratum of peasant immigrant labor serving us in the mines, in the white heat of the blast furnaces, in construction camps, quarries, sweatshops, crowded amidst the whirr of machinery, calls loudly to Christian America for friendship, justice, civic instruction, and evangelism. Are you answering to your obligation to such as these?

* * * * *

A converted Japanese went from Portland, Ore., to Tallahassee, Fla., walking 200 miles of the way, in order to further a plan for a Japanese Christian colony in the United States.

The newcomers need the same salvation that we need. Sin means ruin to him as he sees it does to us.

A missionary, working among the French in the United States, bases his appeal for help upon "the lasting debt of gratitude you owe to our immortal John Calvin, who has left his stamp on your New England theology and life."

* * * * *

A missionary working among Italians in East Boston was asked if she often prayed with them. She replied:

"When I find a woman sick, I put her to bed, wash her face, comb her hair, and make her comfortable. After a while she takes my hand and says, 'O missionary, you so good! I never know how to thank you!' Then I take her hand and say, 'God sent me to you: let us thank him!'"

Just as the life of Jesus did more for men than many sermons could do, so the life of a Christian will help foreigners if it partakes of Christ's spirit.

* * * * *

A noted commissioner of Education writes:

"Do not let the needs of the hour, however heavily they fall upon men and women today, permit neglect of the defences of tomorrow, especially such defences as are found among our immigrants!"

They bring art, science and brawn with them, and sometimes more religion than some of us have. Let us weave these talented defences into our national life by being just to them, looking for their mental and spiritual values, teaching them to grasp the true American spirit! It is the man who counts, not his birth, country or color.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

OCTOBER, 1925.

THURSDAY, 1st. *Though our outward man perish, yet the inward man is renewed day by day. 2 Corinthians 4. 16.*

For Christ's sake, and in order to please him; for my own sake, and to enable me to enjoy this blessed experience each day, I will learn the lesson to spend time each day—without exception—in fellowship with my Lord!—Andrew Murray.

FRIDAY, 2nd. *Now therefore give me this mountain, whereof the Lord spake in that day! Joshua 14. 12.*

When you can stand upon the promise of God, you can ask for big things, mountains or anything else. But before ever you dare to ask God for anything, make sure that your feet are well established on the promise of God! That is why Caleb's request was granted, because he was standing securely upon the promise of God, even though it was made forty-five years before. Never mind how long ago God made a promise, if God made it! All the promises are ours in Christ Jesus.—F. Ellis.

SATURDAY, 3rd. *Enoch walked with God: and he was not, for God took him. Genesis 5. 24.*

How simple life becomes when we have only one object to seek, one purpose to fulfil,—to walk with God, to please God! It has been said that the utmost many Christians get to is that they are pardoned criminals. How short they fall of the joy and blessedness of walking with God!—D. L. Moody.

SUNDAY, 4th. *His servants shall serve him, and they shall see his face. Revelation 22. 3, 4.*

We shall see him, and want to serve. We shall be like him, and be able to serve. We shall know, and be prepared to serve. Inspiration for service in vision, equipment for service in correspondence, preparation for service in knowledge! Thus himself will be the reason of all the service of the new life, and therefore his will will be the plane of heaven's activity.—G. Campbell Morgan.

MONDAY, 5th. *Refrain from these men, and let them alone! Acts 5. 38.*

The lesson is, it is safe to be true to God, and victory will be ours.

TUESDAY, 6th. *Bless the Lord, O my soul! Psalm 103. 1.*

The home of praise is the soul. It can live nowhere else. Theories, opinions, notions, linger in the mind; pious utterances and sweet songs may dwell on the lips; but praise dwells only in the heart, and claims all the depths of the man.—Mark Guy Pearse.

WEDNESDAY, 7th. *Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not! Jeremiah 33. 3.*

The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not!"—J. Hudson Taylor.

THURSDAY, 8th. *And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do! Acts 15. 36.*

Doubt and fear and a word of dread
Can make the warrior hang his head,
Faith and hope and a love-born song
Can make the meekest brave and strong!

FRIDAY, 9th. *The wrath to come. Matthew 3. 7.*

Sinner, this is your present position! Where, where wilt thou hide thy head, or whither wilt thou flee? O let the hand of mercy now lead thee to Christ!—C. H. Spurgeon.

SATURDAY, 10th. *Be clothed with humility, for God resisteth the proud and giveth grace to the humble! 1 Peter 5. 5.*

Humility is the knees of the soul.—Thomas Adams.

SUNDAY, 11th. *Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the Temple which is called Beautiful. Acts 3. 1, 2.*

The Beautiful Gate means for us the hour of opportunity that lies close to the hour of prayer. Those who enter into the experience of prayer will find lying all along the pathway of life occasions for service and power for service which but for their experience in prayer they would neither have seen nor been able to see. I believe that prayer not only keeps alive in us but keeps in working power influences which do not continue unless we continue in prayer. The discontinuance of prayer means to rob life of power.—C. C. Hall.

MONDAY, 12th. *Jesus saith unto her, Give me to drink! John 4. 7.*

Christ continually comes in unrecognized ways, getting near to us and drawing out our love and trust before we know it is Christ: then he drops the veil and shows us his blessed face.—J. R. Miller.

TUESDAY, 13th. *The sower soweth the word. Mark 4. 14.*

The central lesson and meaning of the parable is this, that it is the coöperation of the seed and the soil, of the grace of God and the will of man; that therein lie all the possibilities of that harvest which in the individual is character and in society is the kingdom of God.—H. R. Gamble.

WEDNESDAY, 14th. *Thy Father which seeth in secret shall reward thee openly. Matthew 6. 6.*

My Father will see to it that my prayer is not in vain. All through the occupations of a busy day, the answer to my prayer will be granted. Prayer in secret will be followed by the secret working of God in my heart.—Andrew Murray.

THURSDAY, 15th. *And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel. Acts 6. 15.*

The deeper the surrounding darkness, the more resplendent the countenance. Let our countenances be full of Pentecostal light!—George Hughes.

FRIDAY, 16th. *Who forgiveth all thine iniquities. Psalm 103. 3.*

Forgiveness of iniquities is the first great topic of praise in this psalm of thanksgiving. And this must ever be first, for it is the mercy out of which all other mercies grow.—Mark Guy Pearse.

SATURDAY, 17th. *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen. 2 Corinthians 4. 17, 18.*

Some things can only be got at by fire. There are depths in our consciousness that nothing can sound but pain, anguish, bitterness, sorrow. And these are not all bad. Sometimes pain works its way down to our better nature, touches into gracious activity our noblest impulses, and evokes from our dumb lips the noblest prayer. Sometimes we see farther through our tears than through our laughter.—Joseph Parker.

SUNDAY, 18th. *Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matthew 18. 3.*

It is a masterpiece of the devil to make us believe that children cannot understand religion. Would Christ have made a child the standard of faith if he had known that it was not capable of understanding his words? We should set Christ before the children as the supreme object of their choice, as it is far easier for them to love and trust than for grown-up persons.—D. L. Moody.

MONDAY, 19th. *We cannot but speak the things which we saw and heard. Acts 4. 20 (R. V.).*

The Spirit did not come to save you alone, but to make you a herald, a messenger, an evangelist, a soul on fire that the light may be flashed over the dark places of the earth.—G. Campbell Morgan.

TUESDAY, 20th. *This poor man cried, and the Lord heard him, and saved him out of all his troubles. Psalm 34. 6.*

A crowd of troubles passed him by
As he with courage waited.
He said, "Where do you troubles fly,
When you are thus belated?"
"We go," they said, "to those who mope,
Who look on life dejected;
Who weakly say goodbye to hope:
We go where we're expected."

—"Oriental Watchman."

WEDNESDAY, 21st. *My expectation is from him. Psalm 62. 5.*

It is the believer's privilege to use this language. Constantly he may draw from the bank of faith and get his need supplied out of the riches of God's lovingkindness. —C. H. Spurgeon.

THURSDAY, 22nd. *At midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him! Matthew 25. 6.*

How gracious was it of the Master to send word to the sleeping virgins! They were awakened at the last moment, and were aware of the bridegroom's near approach. But, alas! it did not avail them now: it was too late to obtain the oil and prepare their dying lamps for the glorious procession that welcomed their bridegroom's return.

There was much, very much, in their favor. Just one thing they lacked, but it was enough to prevent their entering in. God help us all to make sure of that one thing needful!—A. B. Simpson.

FRIDAY, 23rd. *Awake, O north wind, and come, thou south! Blow upon my garden, that the spices thereof may flow out! Song 4. 16.*

Anything is better than the dead calm of indifference.

SATURDAY, 24th. *I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound. Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through*

Christ which strengtheneth me. Philippians 4. 11-13.

Paul says: "I have learned the secret." Have you learned it, beloved? It reaches up, and it reaches down: up to the heights of exultation, down to the depths of abasement. It is good when you are full, it is good when you are hungry. It is good when things are hard, it is good when they are easy.—A. B. Simpson.

SUNDAY, 25th. *God commendeth his love toward us, in that while we were yet sinners Christ died for us. Romans 5. 8.*

The Bible turns to the cross of the Lord Jesus and finds *there* its unanswerable argument,—"God demonstrateth his love towards us, in that while we were yet sinners Christ died for us." Once we have really understood the cross, once we have grasped its inward spiritual meaning, there is one thing we can never do again,—we can never again doubt the love of God. Whatever happens to us, whatever sorrows come, whatever trials that there is no explaining, the magnificent proof of Calvary remains.—G. H. Morrison.

MONDAY, 26th. *And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee! Luke 10. 35.*

Benevolence is to be painstaking. The Samaritan took care that the unhappy victim of those thieves should be cared for, though he was not able to remain with him longer. It is well that charity should be thoughtful about the future. We may thus be neighborly when no longer near by.

TUESDAY, 27th. *Rich toward God. Luke 12. 21.*

What is it to be rich toward God? To understand this, imagine for a moment what you call yours in the world as taken from you, and then ask yourself, What have I now? When dying you will come to this. You will die poor or you will die rich—toward God.—Abraham Kuyper.

WEDNESDAY, 28th. *And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep. Acts 7. 60.*

A heart full of love is proof against malice and persecution.

THURSDAY, 29th. *Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock that the waters gushed out and the streams overflowed: can he give bread also, can he provide flesh for his people? Therefore the Lord heard this, and was wroth. Psalm 78. 19-21.*

Do you see what they did? "They spake against God." He heard those that spoke against him, and thousands of years afterwards what these unbelieving Israelites said in the wilderness is being put before us.—C. A. Fox.

FRIDAY, 30th. *What seek ye? John 1. 38.*

If we will settle definitely what we want, he will be ready to answer. The form of this question also veils a promise: "Tell me what ye seek, and I will give it to you!" —J. R. Miller.

SATURDAY, 31st. *I will bless the Lord at all times: his praise shall continually be in my mouth! Psalm 34. 1.*

The Lord accept my song of praise for all the goodness of the way! Sometimes he has caused me to sit down awhile that I might get breath again, sometimes he has taken me into an unknown hostelry and there refreshed me with bread when I thought there was none. Good is the Lord: his lovingkindness and his tender mercy are beyond all my thought! I will therefore praise him loudly, sweetly, with my whole heart, and with the buoyancy of ecstatic love.—Joseph Parker.

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

OCTOBER, 1925.

WHAT JESUS THOUGHT ABOUT THE OLD TESTAMENT (cont.).

Thursday, 1st. Matthew 19. 3-7.

This is one of the most far-reaching of all the sayings of Christ. It was uttered in a dangerous place and at a dangerous time, for Herod Antipas was sensitive to criticism and his conduct in stealing his brother's wife was notorious. Moreover, there was a good deal of controversy in academic circles with reference to divorce, and Jesus might easily be made to appear partisan.

Jesus refers to the book of Genesis as the ground for a far-reaching pronouncement. He does not call it by name, nor does he say anything about the author. The point of emphasis is that the same Being made both man and woman, and in doing so God showed no sense of one being more important than the other. The need for each other is mutual, part of the law of being.

So long as woman is regarded as man's inferior she will be exploited. Jesus sets his face against such a notion, and enunciates the fact that man and woman are mated by divine ordinance, and therefore men must not lightly tamper with the matter.

The letter of Deuteronomy to which the scribes appealed in their rejoinder as the word of Moses specifically permitted what Jesus forbade. If the strict letter of Scripture is to be followed as everywhere and at all times binding, then men are at liberty to sever the ties which Jesus says must not be severed.

It is interesting to compare this passage with Mark 10. 4. Here, when the Pharisees say that Moses "commanded" divorce for certain reasons, Jesus says it was "suffered" to be as an accommodation to hard-hearted people. In Mark it is the Pharisees who say that Moses "suffered" the ordinance and Jesus says he "commanded" it. In both narratives Jesus regards the passage in Deuteronomy as regulative and permissive for a time and under conditions, but that it is not part of the law of being.

Now this is a far-reaching principle in the interpretation of the Old Testament. Many of the words of Scripture are regulative of the people of a time and location, and must be read as such. There are other words which deal with essential and universal facts, and these are eternally binding.

Our Father, make us wise in our use of Scripture! Help us to try the spirit behind the word, and when it speaks concerning the nature of things may we reverence and obey its directions without hesitancy or reserve! In Christ's name. Amen.

Friday, 2nd. Matthew 21. 10-16.

The whole incident is full of suggestion with reference to the relationship of Jesus to the Old Testament. Matthew finds the events of the journey to the Temple illustrative of the words of the Old Testament: indeed, it is his habit to quote passages which seem to have their fulfilment in the acts of Jesus. Scripture is a word of life, and needs some one to illustrate its teaching. The words of Spirit-filled men have a wider, deeper significance than appears on the surface.

When Jesus meets the criticism of those whose conduct he openly rebukes, he takes words from Isaiah and Jeremiah and weaves them together, showing that he regards each prophet as having borne witness to a common fact. Isaiah had declared that the house of God must not and cannot be treated as a private or even a national institution. The moment it is dedicated to God it ceases to be parochial, and becomes universal. It is for all men everywhere. The Jewish leaders were exploiting the Temple as a peculiarly Jewish thing, and their traffic was developed on that theory. Jeremiah had warned of the tendency to treat a sacred institution as a place where thieves might hide themselves and their loot.

The quotations from Isaiah and the 8th Psalm are from the Septuagint. It shows that Jesus was more interested in the spirit of the word than in literalness of quotation. He took the words which best explain what he wanted to convey. We notice this free use of either version throughout the New Testament. When some of us are inclined to give special sanctity to the King James Version we may do well to learn from Jesus and Paul to use whatever version will best develop for us a word of God which shall be life-giving.

The Old Testament was a challenge to Jesus. He knew it so intimately and lived so completely in its more spiritual passages that he found himself constantly impelled by its messages to speak and act and judge.

Almighty God, give us a deeper sense of the sacredness of the house of prayer! May we learn to walk its courts with reverent feet! In it may we seek to know and to do thy holy will! In Christ's name. Amen.

Saturday, 3rd. Matthew 21. 33-46.

In this passage there are reflections of several quotations from Isaiah, Joel, Daniel, Zechariah and the Psalms, showing again the familiarity of Jesus with the Scriptures, and particularly with those Scriptures which deal with the spiritual problems of his people. Not every word in the Bible is of equal value. Much of it is a record of incidents relating to individuals and dynasties, to the draperies of the Tabernacle and to habits of life. A genealogical tree may be of interest to some people at certain times, but of the little profit to the ordinary reader. For this reason there is little wisdom or profit in imposing on ourselves the task of reading them regularly. On the other hand, we ought to know the prophets and the psalms, and if we can learn from the example of the Master how to read them we shall discover truths of surprising power and inspiration.

We should compare this narrative with the parallel record in Mark 12, and note in particular the expression in verse 6, where Jesus speaks of himself as the beloved Son. If Mark is the oldest of the Gospels and the foundation on which Matthew and Luke built, then we have all the more reason to pay attention to the phrase and recognize

its implications. There is something in the Old Testament which is more than an anticipation of a Messianic king after the order of David. The prophets saw deeper into the heart of God. They recognized a great incident in the coming history of the race, they saw that God himself was at work, and that men were being challenged by the gift of his Son. Moreover, they saw that men were inherently blind to the highest and purest. Jehovah might cultivate his vineyard as he chose, he might select the choicest vines and cultivate them year after year, but in the end of the days those who had shared his work, those who had been instrumental in planting and watering the vines, would come to look on them as their own, and be prepared to go to any lengths in securing them for themselves.

This tendency to think that the grace of God is a perquisite of a select few, and not a trust for the human race, has revealed itself again and again. The words of Scripture are precious plants for the refreshment, healing, guidance and sustenance of all. Woe betide us if we claim them as our own special privilege and resist the purpose of God to give them freely to all men everywhere!

O God, grant us wisdom to use our opportunities aright! May we build on the foundation which thou hast provided! Save us from despising or ignoring it! May we see the glory of a life built on Jesus Christ our Lord! In his name. Amen.

Sunday, 4th. Mark 12. 28-34.

The reply of Jesus indicates that he recognized a difference in degree of importance between one commandment and another. Not every word is equally far-reaching. It is possible to pay too much attention to the details of life, to imagine that if we refrain from doing certain things or if we practise certain things we have fulfilled the righteousness of God. The Jews had carried this tendency to strange lengths. Their scribes had developed refinements of the law to such an extent that the devout knew not how to act simply and naturally. They bound on men burdens grievous to be borne.

Whether this lawyer came with a simple heart as Mark suggests, or to engage Jesus in a discussion as Matthew indicates, the Master endorsed what had come to be recognized as an essential part of life's discipline by every pious Jew. For a good Jew used to bind the commandment to love God on his forehead and on his left arm. He still repeats it twice every day. It is the most sacred and precious thing in his life. Jesus says without the slightest hesitation or reserve that the commandment to love God with the whole nature and to love our neighbor as ourselves is the supreme obligation of life. There is nothing higher, nothing more penetrating. All other commands are summarized in this. Without this commandment of love all others would be ineffective.

Robinson says: "Jesus approved of the point of view of Deuteronomy, where love is regarded as the consecration of the whole personality. A man cannot love God with only a part of himself. He must throw his whole being into it, heart and soul and mind and strength. Then, and then alone, he will be able to fulfil the first demand of God. And with this Jesus connects love for one's fellows. This cannot be of the same absorbing quality as the first, but it is sufficiently strong if a man loves his neighbor as himself. And with this the scribe was content, and Jesus recognized in him the possibility of the best."

Can we grasp the principle which these various passages reiterate? Reverence for the Scriptures does not mean that we regard all portions as of equal importance. We must discriminate between one passage and another, and acknowledge that one writing is taken up with detail whilst another penetrates to the heart and life. What we need is to so acquaint ourselves with the Bible that the spirit which it enshrines will become the dominating power in our lives.

The word itself will prove a luminous guide as we seek to find the way to God.

Our Father, we would yield our whole being to thee, we would live under the constraint of love! Teach us to regulate all our relationships by love! May the spirit of Christ control us in all we say and do! Amen.

Monday, 5th. Matthew 22. 41-46.

In the first place, Jesus has come to the point where he must assert his Messiahship. Long he waited for men to discover his true nature and office. He revealed the Father through character, words and life, and then waited for those who saw the works to acknowledge his authority. But when the hour came for him to lay down his life it was necessary that he should challenge the Jews to recognize him as the anointed One of God. In making his claim, however, he directs their attention to the 110th Psalm. It is an important word because it recognizes that the holy One is to be greater than David and his dominion to be a wider dominion. It is probable that whenever the words were used those who sang them thought of one clothed in pomp and circumstance, and it needed Jesus to direct attention that one who should be greater than David must have his greatness in another sphere. Still, Jesus believed there was a predictive element in such words from the Old Testament.

Second, we shall fail to understand the Old Testament if we forget that its words arose out of the need of the times in which they were uttered, that they were spoken to living men and for their instruction, and that they must be interpreted in the light of the day and age in which they were

expressed. Their authors did not know everything about either God or man, they had varying ability, and their words were subject to human limitations. Yet, because they were holy men speaking under the constraint of the Spirit of God and bearing witness to eternal ethical verities, they were reaching forward to something bigger and better without which they could not be perfect, and which without them could not be complete. If these words had been temporal and ended with the generation to which they were immediately addressed they would have been wonderful words, but they had more than the local and temporal in them. Truth can never be purely local and temporal. Truth never changes. Truth is eternal.

O Lord our God, we thank thee for him whom thou didst appoint to rule over us! Help us to obey him, to be loyal to him! Grant that his kingdom may speedily spread over all the earth! Amen.

Tuesday, 6th. Matthew 24. 15-28.

A problem arises as to the authority to be attached to our Lord's designation of certain Scriptures as being by certain men, as, for example, his specific reference to Daniel. Was he quoting these words as God or as Jesus of Nazareth? Was he supernaturally endowed with knowledge as to the actual author of certain words, or was he simply accepting the ideas and opinions of the men of his day as to certain books? Of course the question does not have anything to do with the words that he is quoting, and which he regards as of prime importance. It would not affect the truth of the words whether they were from Daniel or Malachi, or from an unknown prophet. But men have sometimes insisted that when our Lord said anything about history it was not as a man possessed of a real human nature, but as a God in human form. We shall see what is meant by the deity and humanity of Jesus when we come in these Notes to his thoughts about himself, but let us make no doubt that he had a real human body and soul as well as a divine nature. And this humanity of his was a developing humanity. He grew in wisdom and in stature. He learnt from his instructors in the Temple and synagogue. He learnt obedience from the things he suffered. He learnt from the study of the Scriptures.

In answering such a question as that raised by his reference to Daniel it is well to remember that Jesus himself may not have used the name, but that Matthew may have given the reference as expressing his own opinion of the source. Mark (13. 14) does not use the word.

On the problem itself we may venture to say one or two things.

First, a large number of reverent minds have been pondering this subject for many years and have come to the conclusion that when our Lord assumed the limitations of our nature and was made like unto his brethren, part of his limitation was in the region of knowledge. Not knowledge about essential things, but about the ordinary events of the world and human history.

But in the next place, I think an argument has been advanced by Sanday which should be quoted in order that it may be pondered. "There is a law running through the whole of revelation, which, after the example of the logicians, we might call perhaps the law of parsimony: the law, I mean, that all revelation is suited to the condition of those who receive it, that it starts from the actual circumstances in which they are placed, and that it tells them what is essential for them to know, and not really more. . . . . This, I say, is a law of God's providence in general, and the revelation made to us through Jesus Christ is no exception to it. It is true that this revelation is the culmination of all revelation and that it has a surprising width of range, so as in some respects to look forward not only to our own time but beyond it into dim and distant futurity. But all this wonderful outlook starts from a certain well-defined historical situation. There are certain clearly prescribed limits which it does not overpass. It is as if the Son did not wish to hurry the counsels of the Father, but kept constantly saying, My times are in thy hand. One great example of this was the restriction of his mission to Israel. All was laid ready for the preaching of the gospel to the Gentiles; such a gospel could not help being preached far and wide; within a generation it was so preached; and yet the three years of our Lord's own ministry were all but strictly confined to Jews, and to Jews of Palestine. The limitation was tolerated, although it was so soon to be removed."

This is a long quotation, but the theme is important. There is great difference of opinion at this point, and I advance this suggestion with much diffidence. It needs to be faced. I would again point out, however, that it does not touch the content of the vital message of our Lord.

O Father, send forth thy Spirit, that he may guide us into all truth! Help us to understand the Scriptures, to use them for our learning, that by their comfort we may have hope! Teach us where the letter killeth and the spirit giveth life! Amen.

Wednesday, 7th. Matthew 26. 24.

I suppose that the chief value of the Old Testament to a Christian consists in just this quality which is referred to in the text. It may be that Jesus is stressing the importance of such words as Isaiah 53, and Psalm 22, but I think he rather catches the spirit and purport of the whole prophetic message. There seems to be something too big for immediate and local application.

No one is satisfied with the suggestion that the words of Isaiah about a child being born whose name is Immanuel had a simple reference to incidents of his own time. Something bigger was looming in the distance. So the suffering servant is a great deal more than a remnant of pious souls who endure hardship vicariously. Something is struggling for expression, and it was this which Jesus saw and in the strength of which he took up his cross.

Kirkpatrick says: "The manifold outlines, types, foreshadowings, hopes, aspirations of the Old Testament were gathered together in Christ: they were filled with a larger sense, and animated with a new spirit. The fulfilment did not come in the form which might have been expected, and which many did expect who were content to look at some partial aspect of Israel's hope and to leave out of account other elements which they could not reconcile into one consistent picture. Indeed, it was only slowly through the teaching of the Holy Spirit that the apostles themselves came to see how truly and completely Jesus had fulfilled the ancient prophecies. The correspondence of the fulfilment with the prophecy is not (as some would urge,) forced and arbitrary. It is the consummation in life of that which was prepared in life."

Our God, open our eyes to behold wonderful things out of thy law! Help us to see thy presence in the world! Open our ears to hear the word spoken to the prophets! Make us aware of the gospel! In Christ's name. Amen.

WHAT JESUS THOUGHT ABOUT HIMSELF.

Thursday, 8th. Luke 21. 33; John 8. 31; 14. 23, 24; Luke 10. 42.

In commencing what must be in many respects our most serious study, it will be wise to begin with a sense of the importance which Jesus attached to his own message. Let it be taken for granted that so far as we have any information he left no written record of his sayings, and no one took down a short-hand report of any sermon he preached. Nevertheless we have what we believe to be a trustworthy report of his ideas. Words are of importance because of what they express, and this is the secret of the uniqueness of the Gospel messages. In each record we discover the same note of authority.

Our first passage is remarkable. Jesus does not say that truth is eternal, but that his own sayings are more eternal than the earth and sky. And in this day when men are analyzing the gospel down to the minutest particle there is an ever growing sense of a unique authority in the message, which men must reckon with. In John there is throughout a sense of the sacredness of the truth Jesus taught. We are to abide in his words, that is to say, we are to live in the recollection and study of the words of our Master. They are to be the regulative factor in all we do. We are to cherish his words as only love knows how, and in doing so shall find that there is growing up within our souls a sense of the presence of God. Indeed, as men wearied with the delay in the second coming of Christ the message of John came with special force. "Here is the way in which you shall find the return of your Lord in all its comfort: open your hearts to the love of him, cherish his words and ponder them each moment, and you will find a new spirit, a spirit of comfort, help and truth revealing its presence in you."

Stalker says of Christ's words: "They were the overflowings of his heart, an effluence from his character, bits of himself. No wonder if virtue resided in them! Poets and thinkers have sometimes boasted, half in jest, that their words would survive the most permanent works of man,—pyramids of kings and monuments of brass; but Jesus declared in sober earnest that his would outlive the most stable works of God."

Our Master, give us a deeper reverence for thy words! May we do the things thou dost say! Let thy gracious Spirit bring thy words to our remembrance, that we may live in their comfort and walk in their guidance! Amen.

Friday, 9th. John 15. 3; 8. 51; 12. 48.

How are we to understand our first passage? Does it mean that Christ's words are a sort of pruning knife which pierces to the joints and marrow, and eradicates things that are unclean and that interfere with health and growth?

Robinson says: "Loyalty, or belief, or faith, is in this Gospel more than the personal devotion of a subordinate to his chief. In the synoptic Gospels 'to believe on' means to trust, but in Paul it means that and in addition to enter into partnership with, to come into close personal mystical communion with. This vital contact is fundamental, also, for John. Hot water is hot water, but when the heat in hot water reaches the temperature of steam, the hot water acts so differently that it is really something else. So for John, consent that Jesus is right in his teaching is consent until it reaches a transition point of communion when consent and obedience act so differently that they are really something else altogether. Again, communion with him is communion, but when the consent that gives him right of way in a disciple's being reaches a still higher transition point, and the two lives remain two lives but are indistinguishably one in quality, consent and communion act so differently that they are really names for something else, and no longer do justice to the pitch of intimacy between the two lives that started as

disciple and master, but have long since passed on out of that relationship."

Men have always been filled with an apprehension of death and judgment. The mystery of the life beyond the grave fascinates them and fills them with dread. Jesus comes to take the sting out of death. He removes the element of uncertainty. He so re-adjusts a man's relationship to God that what fascinates him now is life with its endless reach and its wondrous relationships.

The words of Christ carry a weight of responsibility. No man can be the same after hearing them. His words are enlightening. They illumine the moral and spiritual world, and when a man reacts to them, either receptively or antagonistically, he shows his own nature and indicates its spirit. This is the ground of judgment, not something arbitrary and from without, but a man's own declaration of mind and heart to the moral and spiritual realities revealed in the words of Jesus.

O thou great and eternal Spirit, we seek thy guidance as to our ways of living! We would be what Jesus our Master and Saviour revealed. We long to express his mind, to live in communion with him. Lead us, we beseech thee! In his name. Amen.

Saturday, 10th. Matthew 7. 24-27.

This passage will naturally lead up to a consideration of our Lord's teaching about himself, for the central point of the narrative is "These sayings of mine." There is a claim here which cannot be gainsaid.

He does not want lip service. Indeed, insincerity is a most dangerous thing. We must found our lives on conviction if we are to resist the devastating floods and the fierce winds of fortune. We must hear in order that we may do. The warning is not to the outsider, but to the man who sits at the feet of Christ as a pupil. He must learn that life needs security, and that is only to be found in a will to do that which is taught by our Master.

Mere impressionism is dangerous. We must dig deep if we are to build high. Superficiality is the cause of many tragic failures. Life's biggest testings take us unawares. Cyclones and earthquakes do not give much notice. He who has ignored the possibility of either is making life a hazardous affair. It is easier and less expensive to simply dig in the soft earth and start building, but ultimately we may see our life's shelter in ruins at our feet.

J. M. E. Ross says of the parallel passage in Luke 6. 46-49: "His practical purpose comes to its climax in the great parable of the two builders. Again there is a difference from Matthew amid the similarity. The first Gospel speaks of the rock and the sand: here the contrast is rather between digging and not digging,—digging to find a foundation on the rock-bottom and not taking the trouble to dig at all. The one man is lazy, and therefore doubly foolish: the other gets to work with pain and perspiration, and is thankful for his own thoroughness when the hour of testing comes. 'Rare as epic song,' George Meredith says, 'is the man who is thorough in what he does.' Our Lord perhaps felt that when he sketched this parable,—a reflection of the life of his day, a warning to his would-be disciples. It must be our aim to be thorough in building upon his words. It will be better still to have him build in us. A character so built shall outlive granite and laugh at time."

O God, make us wise unto salvation! Help us to build our lives on the foundation that is eternal! May we deepen our lives in order that we may build securely! For Christ's sake. Amen.

Sunday, 11th. John 1. 51.

Turning to the Gospel record for the thought of Jesus about himself we encounter the declaration made to Nathanael about seeing the Son of man. McClymont has an interesting note:

"The name by which Jesus here describes himself for the first of many times is never applied to him by any of the apostles or other writers or speakers except in Acts 7. 56, when Stephen saw the Son of man standing at the right hand of God. It only occurs in one passage of the Old Testament in anything like a Messianic sense (Daniel 7. 13), but it is found in this sense in the apocryphal Book of Enoch, with which our Saviour may have been familiar. It was Christ's favorite designation of himself during his earthly ministry, doubtless because it veiled his claims as the Messiah and brought out the worldwide sympathies involved in his humanity. In Nathanael's case it was fitted to supply what was lacking in his conception of Jesus as the Christ, in whom he had already recognized the Son of God and king of Israel."

The phrase is used by Jesus most frequently. There are 84 passages in the Gospels where it occurs. Why was it used? What does it mean? Jesus never defines his use of it. It certainly does not mean that Jesus was a human being. Some have imagined that the phrase indicated the ideal man, humanity at its highest and best. But it seems as though what Jesus is indicating is one who fulfils the office of Messiah, one who comes from heaven and has authority over things in heaven and earth, and whose prerogative it is to sit in judgment on men. And yet it was a term which brought Jesus among men and related him to men. If he identifies himself with men, he yet holds himself as being other and more than men. Here he is to do greater things than the pious Jew imagined would occur when the Messiah came. He will bring heaven to earth, and lead men to know themselves as possessed of eternal life even while on

the earth. Belief in Jesus still brings heaven into the soul. There is the idea of the Son of man as God's agent, yet as sharing the divine character, and Jesus certainly produced that impression on those who heard him and saw his works.

Almighty God, who hast made thyself to us a living reality through the manifestation of thy nature in Jesus Christ, we turn to thee with humble gratitude! We are not worthy of thy mercy. Take from us the fetters of sin, and quicken us by thy Spirit! In Christ's name. Amen.

Monday, 12th. John 2. 23 to 3. 21.

In this most momentous passage we not only have the recognition by the evangelist that Jesus possessed more than human powers, and the confession by Nicodemus that he was a teacher come from God, but also the affirmations of Jesus that he is the Son of man and the only begotten Son of God, One in whom if men believed they should not be condemned or perish, but have eternal life. He speaks with authority both about earthly and heavenly themes, and that because of his nature and office. True, the words may be John's testimony to the teaching and the thoughts of Jesus, nevertheless he must have heard the terms used.

Robinson says: "To believe in or believe on Jesus in this Gospel means something more than and something different from believing anything at all about Jesus. It does not refer primarily to the acceptance of any creed or the mental acceptance of any statement whatsoever concerning Jesus."

This belief is attended with such results as the crossing from darkness to light, from death to life, because John knows that Jesus is the offspring of God, that his life had its beginnings in another sphere, was manifested for a season and for a purpose, and is now expressing itself in and from its original sphere. When he represents Jesus as expressing himself as Son of God he has all this in mind. It is true that the phrase has a history, and that it was a term used for Messiahship that it might connote a position as king, that it might refer to a good man. But Jesus undoubtedly claimed an intimacy with God and a knowledge of the counsels of God which no one else enjoyed. John undoubtedly thought that the idea which Jesus conveyed was of having God in himself and being in God. There is something more than what can be predicated of a human being, something which makes the Christian bow before Jesus as Lord.

Our Father, we rejoice in the gift of thy beloved Son and all the blessings which center in him! We implore thy power to release us and to regenerate us, that so we may pass from darkness into light. Amen.

Tuesday, 13th. John 4. 10, 25, 26, 34.

These verses must be read in the light of the context. Jesus is speaking of the reality of the spiritual, of the energies of eternal life. He is telling a poor woman who finds life a strange hard thing, about the secret of perennial youth and joy. He is telling her of the Father's search for true worshipers, and how men may enjoy his fellowship. In the light of truth he focusses attention on himself. It is in knowledge of who and what he is that she will find her life redeemed from sin, shame, exhaustion and loneliness.

In the light of these facts we note his words, "If thou knewest who he is who speaketh to thee," and "I am the Messias." What he could not or would not declare to his own people, what he kept in the background until their own experience constrained the confession, that he made known to such an one of an alien race as this wayward woman.

Jesus uttered his truths under the sense of being sent by God. This is the aspect of his work which is specially prominent in the synoptic Gospels. It is as much a part of him as the consciousness that he and the Father are one. He is sent by God, he is the anointed servant of God, he is one who has the power to quicken a new consciousness in the souls of men.

Watkin says on the words, "Thou wouldest have asked of him:" "You stand by this deep well that for centuries has been God's gift of refreshment to man and beast. You have the means of drawing the water, and are thus the apparent benefactor to him who asks for your aid. It is not really so. There is a deep well of spiritual truth in communion with God, as necessary for man's true life as water is for the natural life. I stand here with the means to draw, with the power to enter the depths hidden from man, and reveal to your spirit the being of God. It is really you that are the traveler in the journey of life, weary with the burning heat of its trials and travel-stained by the sins through which you have passed, thirsting in the hopes and fears of that spirit that cannot rest apart from God, helpless at the very side of the well, for the Eternal is ever near you and you know him not. If you knew this gift of God, and knew who it is who is now here to reveal it to you, you would have asked, and he would have given you that spirit which would have been in you as a fountain of living water."

Our Master, we turn to thee for the gift of God! Open thou our innermost selves that in them we may discover all the resources of the infinite! Let the inworking of the power of God cause us to abound in life! Amen.

Wednesday, 14th. Luke 4. 18, 19, 24, 32.

Jesus claims to be a prophet, and to have received the spiritual anointing and revelation which belong to a prophet. The people of his day were hungering for a

prophetic voice. They needed one of open vision, and at last he appeared. Jesus had the power to see into the innermost thoughts of the heart, he uttered many ominous words with reference to the future, but his greatest word was the interpretation of the soul's need and the providing of a cure for the soul's hurt.

It has always been that the last people to know the true worth and power of a man are those who live nearest to him. Because he moves to and fro among them, because his common needs are identical with theirs, they fail to see the significance of what he is doing or to recognize his power. It was a common experience to our Lord. Those with whom he dwelt were most inclined to treat him as a common man. Capernaum became his home. It heard him utter words unspeakably tender, it witnessed marvelous works, it was exalted to heaven with privileges, but its blindness became so gross that its fate was to be thrust down into the pit.

Ross says of this narrative that it is notable for two things. "One is the entry of a word, the word GRACE. . . . . There were great authorities already at work in the world who were prepared to set humanity right by governing it more strictly, by making the prisons larger and the bolts firmer. There were great religions already existing which were prepared to sanctify human nature by mutilating it, wounding wounded humanity still more deeply till all desire was dead. But here grace is absolute and positive in this constructive program which blends healing and liberty together, and so introduces a year of the Lord more acceptable to God and man than any that ever dawned since the world first went round the sun. Strangely, indeed, over against such grace there enters enmity, with bitter heart and eyes aflame. . . . . Yet this also was his calling: he had chosen to love, and he who elects to love elects also to suffer."

Almighty God, we thank thee that in the fulness of times thou didst speak to us in thy Son! For the words of grace which flowed from him we give thanks to thee, and we pray that we may know their saving power. In his name. Amen.

Thursday, 15th. Mark 2. 1-12.

Was the power to work miracles, to drive out dæmons, and to forgive sins, part of the official authority conferred upon Jesus at the time of his anointing by the Holy Spirit after his baptism? Or was it an inherent power? There is no doubt but that Jesus faced all human ills with a sense of mastery over them. He flinched from nothing. Leprosy, blindness, paralysis, epilepsy, as well as insanity and those strange maladies known as demoniac possession, were faced with assurance, and cures were effected. Whence did he derive this power? Did he live in such complete trust in God that the power of God flowed into him and through him? Or was the power innate in Jesus? So far as the gospel story enlightens us he was never without the power. When did he become conscious of it and begin its exercise? If it belonged to him as Son of man, then the phrase means a great deal more than ideal man, or humanity, or an official title of Messiah.

The forgiveness of sins is one of the blessings which Jesus brings into the world. It is the problem which stirred the Pharisees. It is part of the gospel which the followers of Jesus are to make known. Does it belong to Jesus inherently? Is it given by him to his followers as a message to declare because of his authority, or because of something he does? It was his message and theirs before his crucifixion, and yet it is regarded by believers as being somehow involved in him and mediated through him. Men do not have the power to forgive as officials in the church, but as living in union with their Lord.

I feel that the points raised here are of far reaching importance. One of the best books which has come to my hands in recent years is "St. Mark's Life of Jesus," by Dr. Theodore H. Robinson. On the words "Thy sins have been forgiven" he says:

"When the statement was challenged, Jesus accepted the position, and definitely claimed, in his human capacity, to have the right to forgive sins. This, in the eyes of the scribes, laid him open to a charge of blasphemy, and possibly, assuming the traditional point of view, the charge could have been sustained. . . . . The claim of the traditionalists in language was that forgiveness is a divine attribute. The claim of Jesus was that it is also a human one. (This seems to be the import of the phrase 'Son of man' as here applied by Jesus to himself.) True, it might be held that man can only forgive injuries done only to himself, but on the other hand, is not every sin in the last resort a crime against the human community as well as against God?"

Robinson seems to think that the chief point was the claim by Jesus to an authority as a teacher which challenged the claims of the scribes, and that there was little else at issue. With the greatest respect for his opinion I venture to say that I do not think it is adequate. I feel that Jesus was claiming something unique in relationship to God and in the exercise of divine powers. I feel that the phrase "Son of man" has a larger content than some modern scholars seem prepared to admit.

Our Lord, we thank thee for the way in which thou dost permit us to believe for other people, to get under their load and to carry their sorrows! We pray for sympathetic hearts, and for willing hands, but above all for the power to believe that thou

canst and wilt help them when we bring them to thee. Amen.

Friday, 16th. Mark 2. 13-17.

The incident itself is of great interest as affording a sharp contrast between our Western ideas of hospitality and those prevalent in the East. With us it is permissible for a man to entertain all types of people without compromising himself. A man might entertain a socialist or a bolshevik without being accused of being either. But in the East to accept an invitation or to extend an invitation implies a great deal. It means a certain identity. When Jesus accepted this invitation he was regarded as compromising himself. He does not mind the insinuation. He lives in a different world and is prepared to institute different standards of judgment. The people associated with him at this time are characterized as sinners, but we must remember that the word as employed here has nothing to do with moral wrongdoing. It simply means—people who were not recognized in the best society, that is, among the religious aristocracy of the time.

I have chosen the incident, however, to bring out another of the ideas of Jesus as to his work, and it is indeed most luminous. He is a physician of the soul. These eminently respectable critics of his are too fond of using the word "sinner." It is an ethical term, and they have turned it into a matter of etiquette. Very well: he has come to reach people whom they do not recognize. If they despise them, he does not. He, however, recognizes a need. These people are in a condition which his critics ought to have seen and been eager to help. Instead of thrilling beneath the words of the prophets and stretching forth eager hands to help and heal those who were out of the way, they spent their time in weaving cunning arguments as to the meaning of this or that word or phrase, and forgot all about mercy and judgment. Meanwhile men were groping for light, seeking for a healer, and there was none to help. Jesus came to render the needy assistance, to be a physician to souls diseased, and at once he found himself involved. These men cared nought for the needs he came to heal: they only cared that people outside the social circle were being recognized by this remarkable and dynamic person with whom they were having to reckon.

The words of Jesus indicate that he had a divine mission to fulfil. It was his business to seek out the people who were needing help toward moral recovery. He took a common proverb and charged it with a new and sublime meaning.

O God, thou knowest how weak and diseased we are, how sin is eating into our very souls! We pray that thy hand may be upon us to heal. Clarify our vision and help us to see thy glory in the face of Jesus Christ! In his name. Amen.

Saturday, 17th. Mark 2. 19, 20.

Robinson sees in these incidents a claim by Jesus to a purity of soul which could not be contaminated by the most direct contact with people who were morally evil. His power went so far as to change the sanctions and traditions which prejudice had built up during the centuries. He says: "It is necessary to see the facts through Oriental eyes. To us in the West, fasting, the mere abstention from food, has comparatively little spiritual value. On the contrary, its principal effect on many of us is to produce a state of mind which it would be charitable to call irritability and not untruthful to call bad temper. But that is not true of the East. It is throughout the East one of the regular ways in which man draws near to God. It is one of the recognized means of grace. Jesus was challenged because his disciples, in his company (and doubtless on his example), did not observe this practice. His reply was, 'Can the children of the bridechamber fast while the bridegroom is with them?' Beneath the imagery, which has many minor lights glancing through it, there lies the broad truth that as long as Jesus himself was with them the disciples did not need to fast because all that could be done for them by fasting was being done by his presence and society."

I feel that this is a valuable comment on the thought which underlies these narratives. Jesus is the bridegroom of the soul. He has within himself the power to satisfy man in his deepest moods. He can create in man the consciousness of the presence, power and love of God. Religion springs spontaneously from fellowship with Jesus. Communion with him is communion with the divine. He generates in men a sense of grace and graciousness. They are satisfied when they know that his favor rests upon them. The uniqueness of Christianity lies in this, that union with Christ brings all the comforts and transforming energies which we associate with the love and forgiveness of God.

In studying the figure we must remember that ever since the days of Hosea the covenant relation between Israel and Jehovah had been likened to a bridegroom and his friends, and Jesus is here assuming that figure.

Our Lord, we praise thee for the joy which comes into our hearts when we find ourselves in union with thee! We pray that our fellowship may deepen, that we may dwell constantly in thy presence. Amen.

Sunday, 18th. John 5. 26, 27.

The opinion expressed in our last meditation is confirmed by the passage for today. The life which Christ imparts to others is original to himself. If it is the gift of his Father, it is a gift inherent in himself as

he enters on his earthly career. It is not a power possessed officially, but naturally. It is part of the endowment of the incarnation, and bestowed for mediatorial purposes.

The phrase "Son of man" employed by John does not have the article, which might make it a Messianic title. It is, however, used in contrast to "Son of God," which occurs in verse 25. Watkins says:

"The explanation is to be found in the thought of the incarnation as an emptying himself of the attributes which are the glories of the divine nature. It is not because he is Messiah (the Son of man), but human (a son of man), that the Father gave him the power to have life in himself, and the authority to execute judgment. Still, his humanity is not here dwelt upon as a qualification for the office of judge, because it is of the same nature as that of those he judges. This thought and the thoughts which flow from it are full of beauty and truth, but the side of truth prominent in this verse, and all those which follow verse 17, is not his relation to man, but his relation to God. All are a sermon on the text, "My Father worketh hitherto, and I work!"

The power to quicken and authority to judge are claimed by Jesus, and have always been recognized by the Christian church. That which we call Christian experience has always been a work wrought in the soul that puts its trust in Jesus Christ as possessing this power and authority. We know not how a Christian experience can be generated otherwise than through absolute faith in Christ. Yet in the entire passage the Son is utterly dependent on the Father. He has no power apart from the Father. All that he has is given him of the Father. When he says, "I can of myself do nothing," he throws emphasis on the word "I."

Our Father, we bow before thee with grateful adoration! Thou hast come to our rescue, thou hast pitied us in our infirmities and sins. Make us worthy of thy great love! In Christ's name. Amen.

Monday, 19th. John 6. 35.

Many came to Jesus not because of what he was in himself, or because he answered to some need which burned as a fire in their souls, but because they could get things from him, because he would work wonders strange as magic. All the time, however, he was crying to souls that were yearning for life, for freedom and for power. It was because of these that he came into the world. It was to create a sense of such need in all human souls that he went about preaching the gospel of the kingdom. When awakened souls met him they recognized him as the One in whom they might find themselves, and clung to him as their hope of life.

It was to such he cried, and it was for such that he presented himself as the bread of heaven. What are we to understand by the expression? Of course, we all recognize bread as a universal necessity, but what does this expression mean? Jesus was in the habit of thinking about other food than that of the body. He said, "Man shall not live by bread alone, but by every word which proceeds out of the mouth of God"; "My meat is to do the will of him that sent me"; "I have meat to eat that ye know not of"; "Labor not for the meat that perisheth." The soul needs nourishment, and Jesus is relating himself to that need.

The soul needs food. Its sustenance depends either on ideas, or on relationships to other souls, or both. If it is to be sustained it must appropriate and assimilate that which it finds in ideas or in relationships. Can a man find the power of Christ by accepting the ideas of Jesus? Or does he need also a personal relationship to Jesus Christ? The bread of life is a principle of life, it is living in the atmosphere and in communion with the spirit of Jesus. The preaching of the first days of Christianity was centered in the reality of Jesus. He was a man of flesh and blood living in relationship with other men. Robinson says, "Belief based on personal knowledge of him affords entrance to partnership and union with Jesus. The relation as portrayed is so close as to be the meat or food by which the soul of the believer is sustained in vigorous life. He is the bread of life in the sense that one who believes in him, in obtaining eternal life, obtains the meat and drink by which that eternal life is kept alive and vigorous."

O God, we need thy special aid, for we have not found among ourselves that which shall satisfy the clamant hunger of our souls! Give us the vision of Jesus Christ. help us to receive his words and to live in his spirit! Amen.

Tuesday, 20th. Luke 11. 21, 22.

This is one of the most interesting of all the metaphors used by our Master concerning himself. He recognizes the power of the evil one, knows that there are mighty forces working for the undoing of mortals, that the enemy of the soul is going about like a roaring lion seeking whom he may devour. His critics are right in recognizing that Beelzebub is to be reckoned with. But they are stupid if they think that Beelzebub ever works for the cure of men, and for their transformation from sin to virtue, and from alienation to friendship with God. The slightest consideration of what Jesus is doing should suffice to show that by whatsoever power he accomplishes his work it is not by agreement with the evil one. Then he goes on to describe himself as the enemy and opponent of the evil one.

If the Devil is strong, Jesus is stronger. He has come to fight out the battle with the evil one, to show that the forces which have filled men with dread are not invincible. He fears neither disease nor sin, he quails not at fear or death. He is mightier than all the foes which fill men's hearts with terror, he has come to cast out dæmons, and to set the captive souls at liberty.

Ross says: "There is an aspect of our Lord's character here which is not always adequately considered in our Christian thinking. Gentle Jesus, meek and mild,—that is true as far as it goes: the children, the weak, the penitent, the weary, have good reason to bless God that it is true. But it is not all the truth. As Amiel says in his journal, 'There is no serious piety without heroism'; and in Christianity, which is the true and absolute religion, there is heroism because there was heroism in its founder. The book of Revelation, a heroic book written in a heroic hour, brings out this aspect of the immortal portrait in telling us of One whose eyes were as a flame of fire, and who was clothed in a vesture dipped in blood."

Our Master, we know thee by thy works! Thou facest our difficulties, and masterest them. Help us to be strong in faith, and very courageous, we beseech thee! Amen.

Wednesday, 21st. Matthew 13. 37.

Jesus describes himself in terms of his work and achievements. After all, how is a man to be known except through the things he accomplishes? What he did revealed what he was. Here he describes himself as a sower of good seed, as one whose work it was to implant in the souls of men ideas which should work in them with regenerative energy. The new order which we dream of can only come into being as men entertain new ideas. The reason why such inadequate results have thus far accrued is the presence in the soul of man of things that are hard and unyielding, or things which are impure and distracting. Whenever a soul is willing to be honest and sincere, there is something in what Jesus says which works with far-reaching power, yielding a wondrous harvest fraught with blessing to the world.

Jesus does not simply regard himself as a man teaching others the truth, but as one having the power to so transform and energize men who receive his ideas that when they enter into society they will be generative forces. His influence is not to be simply expressed in a narrow circle of Jews, but is as wide as the cosmos. Truth is dynamic because it is incarnate. After all, what men live by is that which animates their fellows. We are social, and in society we see two distinct classes: men who are animated by materialism and men who are inspired by spiritual vision. There is no fusion possible. Their standards are different, their satisfactions are different. It is the thought of Jesus that he is in the world to set these two forces in open opposition, and that the purpose of God will never be realized until the opposition is recognized and the matter brought to an issue.

O God, forgive us our weakness and our uncertainty! Help us to walk in the way of our Lord! May we fight the Lord's battle with the Lord's weapons! In his name. Amen.

Thursday, 22nd. Matthew 16. 13-17.

This passage indicates that Jesus attaches great importance to the way in which men regard him. He uses the phrase of which he is fond, "Son of man," but evidently attaches special significance to it. When Peter makes answer in terms which satisfy him he declares that this discovery is of such a nature that the church can be built on it and the powers of evil cannot destroy it.

The precise terms of Peter's confession it may be difficult to determine. Mark says the apostle cried, "Thou art the Christ." Luke says, "Thou art the Christ of God." Matthew says, "Thou art the Christ, the Son of the living God." Each narrative emphasizes the fact that the disciples had come to believe that Jesus was Messiah, and this confession was accepted by our Lord as true. It was a term with a history. During Old Testament times kings were spoken of as anointed, and the word meant that they had received sacred consecration to the work by a priest, and that the spirit of God was the source of their wisdom and power. In course of time an ideal king was expected who should reign over Israel and bring all people into subjection. On him should rest the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, and make him of quick understanding in the fear of the Lord. This is the ideal of the Messiah which burned in the hearts of the Jews for generations, and to this ideal Jesus aspired.

Now the Messiah came to do a work for men, and it is evident that Jesus feels that he has a mission of tremendous importance. His mission is the establishment of the kingdom of God. This kingdom may have far-reaching political significance, but it is primarily a condition of mind and heart. It must be in men before it can be among men. It may create institutions, but it is first a belief about God and man, a consciousness of relationship between the two. Jesus must create that consciousness, and make it possible.

Our Master, we bend before thee as Lord! Thou art great in power, in wisdom, and in righteousness. Thou hast all authority over us. Teach us to be obedient, help us to love thee better! Amen.

Friday, 23rd. John 8. 12-19.

Marcus Dods has an interesting note on the Feast of Tabernacles, which was the occasion for Jesus' word respecting himself as the light of the world. "In case of an army a tall pole was erected in front of the chief's tent, and from it a basket of fire was suspended, so that the glare of it was visible by night and its smoke by day. The distinctive peculiarity of the Israelitish march was that Jehovah was in the fire, and that he alone controlled its movements, and thereby the movements of the camp. Two obvious characteristics of this guiding light must be kept in view: (1) God's people were led day by day, and step by step, by a living guide, and (2) this light was to guide not their conduct, but their movements."

At first sight it might appear as though the Christian were at a disadvantage compared with the Israelite. He is without visible token of the divine presence such as he can see in the dawning of each new day. He has to call upon his own reserves of knowledge and experience. And yet it is evident that Christ meant to be to him what the beacon light was to the Israelitish pilgrims. He is the light shining in the midst of human history. Men know themselves as they never did before, and also they know God. What constitutes true life? No man has to ask that question who has seen the portrait of Christ as recorded in the Scriptures and in the experience of the Christian church. Men have been satisfied ever since the days of his earthly ministry with his illumination of the nature and love of God. They have never attempted a higher or even a farther definition or description of God than that of fatherhood as Jesus interpreted it. Men have never gone beyond his interpretation of essential human nature. The things he recoiled from are the deadly things, the faith he had in human nature is a well founded faith, the demands he made on all types of men were reasonable demands. Men have rested in his attitude toward the future as the highest and most comforting possible. And all this is what such a claim implies. To be the light of the world is to be the interpreter of universal man.

If he dared to so characterize himself, he also dared to challenge us by saying, "Ye are the light of the world." A Spirit-guided man is a radiant personality.

O God, make us Christlike! Give us the guidance of thy Spirit! Make us to know the way in which to live, that we may glorify thee and guide our fellows into paths that are safe! In Christ's name. Amen.

Saturday, 24th. John 10. 9, 10.

The figure of the door is as important as that of the shepherd. In this case a man has been shut out of the communion of the children of the covenant by the arbitrary decision of men who were masquerading as shepherds of Israel. Jesus stands before him and says, "I am the door," and proceeds to define his significance. He is a guardian, he is a defender, he is a way to free movement whereby men can come in and go out either as seekers of refuge and rest or as seekers of sustenance and development.

It is a startling claim. If Jesus is the door, then he and he alone has the authority to admit or reject. And he exercises it in this instance by admitting the man to whom he had given sight and rejecting the men who arrogantly turned the man away from the courts of the Lord. If Christ recognizes a man, it does not matter what any group of priests or delegates determine. The man is accepted by the One who alone can admit or exclude. The keys of life and of death are alone safe in the hands of him who received them from the Father.

Bishop Westcott says that Jesus gives this man and all others who heed the gospel safety, liberty, support. "The Christian passes into the world, doing his work there, but he does not remain in the world. He never wanders so far, he never is so deeply engrossed in the pursuits to which he is guided, as not to return to the fold when the darkness falls and the time of working is over. He never forgets that he is one of a definite body, fenced by peculiar safeguards, bound by paramount obligations, participating in common privileges."

O God, open our souls to the inflowing tide of infinite power, wisdom and love! May we express thy will and live in harmony with thee! In Christ's name. Amen.

Sunday, 25th. John 10. 11-16.

Watkins says: "The word 'good' means that which is fair, and is in a physical sense that which is in its own nature excellent, and in a moral sense that which is beautiful and noble." He directs us to Psalm 23, Isaiah 40. 11, Ezekiel 34. 11-16, 37. 24, as preparing our minds for this thought of Christ, and continues, "He is the shepherd who is ideally good, fulfilling every thought of guidance, support, self-sacrifice, that had ever gathered round the shepherd's name. No image of Christ has so deeply impressed itself upon the mind of the church as this has. We find it in the earliest Christian literature, as in Tertullian or Clement of Alexandria. We find it in the earliest efforts of Christian art, in painting, embroidery, and even stationery."

The metaphor carries the idea of leadership, and involves a sense of responsibility and a readiness to accept the risks and hazards of the task. Many assume leadership from false motives. They seek place and

power because of what they can gain. They teach, they direct, with a view to making a living. They exchange one position for another because it means preferment for themselves. Jesus is a true leader, for his interest is not in himself but in his charge. He finds himself in relationship to others.

Marcus Dods says: "The hireling takes up this business of shepherding for his own sake, and just as he might take to keeping swine, or watching vineyards, or making bricks. The object of the good shepherd, on the contrary, is to find for the sheep a more abundant life. It is regard for them that draws him to the work. Consequently, as all love is self-devoting, so the regard of the shepherd for the sheep prompts him to devote himself, and at the risk or expense of his own life to save them from danger."

We must notice as our study proceeds how the idea of personal sacrifice looms in the mind of Jesus. He feels himself called upon to procure life for others at the cost of his own life. All that is involved can only be gathered as the witness develops. Indeed, not until after his death do his disciples begin to comprehend the significance of his thought. We have to read it in the light of two thousand years of Christian experience. We know now the relationship of a life given on behalf of the sheep, and abundant life experienced through the relationship of the sheep to the good shepherd.

O Lord, help us to hear and to heed thy voice! When thou callest us forth, may we have grace to obey! Lead us into ways of life, sustain us with heavenly food, defend us from our foes, save us for thy name's sake! Amen.

Monday, 26th. John 11. 25-27.

Our object is to discover the impress made by Jesus on the first witnesses whose record of his thought is found in the Gospels, and in no place do we meet with a more far-reaching declaration than in the passage we are now studying. For in the presence of death, and in the ears of those whose hearts were breaking, Jesus asserts that he has within himself the power to give life. We naturally think that this means life after death, but is that a fair interpretation of what Jesus is saying? Is he not speaking of a power now possessed and capable of immediate expression? Is it not a power which he will impart to those who are united to him? If so, the future is not precarious. It is the outworking of a newly acquired power through union with One who is mighty. It is a power which death cannot disturb or thwart. Death is an incident in life's unfolding experience, and not the termination of life. Man is vastly more than body.

Robinson says that "to one who knows the religious developments of that age and the meaning of the terms which John puts to new Christian use, the resurrection life is not an aching desire about which nothing can be done but wait, it is a fact of present experience. Our inquiry into the mystery religions makes it clear that many of John's hearers came hungry, with a hunger acquired elsewhere than from Christian sources, for a new and different life that would be life indeed. He proclaimed to them all that Jesus was that life embodied, and the secret of how to obtain the new and different life which they were seeking could be learned, therefore, from him alone." He quotes Scott on verse 26, "Those who believe in him have risen already: their death is only in seeming, and they carry with them into the world beyond the same life on which they entered here. . . . . The ultimate resurrection is not the commencement but simply the manifestation of the new life."

O God, give us the assurance of knowledge, faith and hope! Help us to live in Christ and to know the powers of the law of the spirit of life! May we lay hold upon eternal life! Make us to realize more and more of the power of our faith! In Christ's name. Amen.

Tuesday, 27th. Mark 13. 34-37.

In the age when Jesus appeared men were largely dominated by ideas which we call eschatology. They thought there was to be a great upheaval in the universe, and also in the moral and political worlds, and that out of the turmoil the expected prince would appear triumphant, and evil would be annihilated.

Jesus was undoubtedly deeply imbued with these ideas, and made them the vehicle for the expression of some of his most far reaching ideas concerning his own person. Here he is the "lord of the house." Just what is the house which he is leaving in charge of his servants while he goes away to his Father? I use the expression "goes away," but wish to safeguard it. Jesus is speaking in parabolic language, and each word must be used in relation to the picture of which it is a part, and not as literally true in itself. For he has not gone away in the sense of a distance in space. He says, "I am with you alway." He is teaching us lessons of personal responsibility. The house is the fellowship of souls which constitutes the kingdom of God. This fellowship is to be guarded, directed, nourished by those in and through whom his Spirit operates.

Nevertheless Jesus undoubtedly taught that there was to be a great and terrible day of revelation and judgment in which he would come to exercise authority and to reign in the earth. We do not do justice to the gospel narratives if we say that his

coming is spiritual and continuous. It is spiritual and continuous: this I firmly believe. But Jesus conceived it as something more, and thought it would occur miraculously after his death.

Whether the essential things in his teaching are capable of such a summary as Headlam gives must be determined by each student for himself. Headlam says, "There is, however, nothing in the words themselves to compel such an interpretation (as the nearness of the parousia). The kingdom of God coming with power might be equally well exhibited by the descent of the Holy Ghost, by the power of the Spirit in the church, and by the triumphant march of Christianity through the world. All these interpretations would harmonize with the conception of the kingdom put before us in the parables and taught elsewhere in Mark."

O God, give us true spiritual insight! Help us as we study thy Word! Let the Spirit breathe upon the Word and bring the truth to sight! Above all teach us to reverence thy Son! In his name. Amen.

Wednesday, 28th. Luke 22. 27-30.

This passage should be read alongside Mark 10. 45 and John 13. 4-17. It brings vividly before us the secret of the Master's attitude toward life and toward authority. He was ever aware of a uniqueness of relationship to the Father, and authority over men. Whenever he opened his lips to teach them he knew that his words were spirit and life. The people to whom he spoke regarded the oracles of God as their greatest distinction, yet in the presence of priests, scribes, ecclesiastical lawyers, Jesus dared to assert his word and to claim for it precedence over all words of the Old Testament. The authority of truth was supported by the authority of character and of office. He claimed powers of judgment, a right to arbitrate the destiny of men. He had authority in the region of physical disability and suffering. How he did it is not the question: he did it by some power residing in himself. Many ingenious attempts are being made to explain the wonders wrought by Jesus along therapeutic lines, but so far they have met with very partial success. Those who advance them do not gainsay the authority Jesus exercised in the realm of physical ill.

It is well to recall these facts when considering the way in which Jesus related himself to men. His authority did not make him arrogant. He did not cling to his equality with God. He did not assert this distinction with a view to showing his superiority over others. He was among them as the Servant of Jehovah. He felt himself under the debt created by love. Jesus never looked for service at the hands of others. He began each day with the question, Whom shall I have the opportunity of being neighbor to during the hours of this day? If the neighborly act involved hazard, he took it; if it involved sacrifice, he accepted his cross. It was not an occasional experience, but a constant attitude of mind and heart.

Our Father, forgive our selfishness, teach us to live nobly! Having Christ for our example, make us willing to follow in his steps! Teach us to be kind one to another, tender-hearted, forgiving one another! Amen.

Thursday, 29th. John 13. 13 to 14. 6.

This passage follows naturally upon that which we studied yesterday. It begins with a deliberate acceptance by Jesus of the titles with which his disciples had become accustomed to think and speak of him. He says emphatically, "I am the Lord and Master," and out of this develops the obligation of life as expressing itself in love.

His conduct becomes our pattern and standard. To narrow the reference to an incident peculiar and appropriate to his own country and time, but absurd in our country and time, is to caricature his teaching. Men living in an arid country, traversing hot sandy roads with no footwear beyond a sandal, would naturally need to ease their feet by washing when they got back home. People living where there are pavements, wearing socks and shoes and having bathrooms, would be ridiculous if they carried out similar practices. But the modern man in the Western world and the 20th century has just as profound needs, and the motive of Jesus is as urgently needed today as ever before.

The thing that Jesus could not bear was a false heart. A man like Judas, cool, calculating, using religion and the higher sanctities always with a view to personal aggrandizement, was intolerable. He troubled the soul of Jesus, and so the Master turns what is developing into a personal attack upon himself into an opportunity for teaching his friends to love one another. Love is not a virtue to be acquired by the man who would be perfect: it is an obligation resting on every man who would claim to be known as a disciple of Jesus. If we are not sincere in love for one another we have no right to use the term "disciple." We do not belong to Christ at all.

Having laid down the principle of true spiritual living, Jesus goes on to place himself before his disciples in a definite way as essential to their eternal well-being. Just as we are to rely on the goodness and providence of God, so we are to rely on the fidelity of Christ as a quality in his relationship to us which not even death can sever. In the world to be there will be room for each follower of Christ. He goes in front of us as a messenger securing proper quarters for his friends.

The passage concludes with the declara-

tion that in seeing Jesus we have seen the Father. Put these declarations together: "I, your Lord and Master"; "Ye believe in God, believe also in me"; "I am the way, the truth, and the life"; "he that hath seen me hath seen the Father"; and you have claims which are startling indeed. This is no mere man even of a superlative kind, but a divine being. And the testimony of John is part of the gospel that worked with transforming power, creating an ardent desire in many souls, and developing into the creed of the Christian church. For Christ is a resting place for all souls consumed by the quest for God!

Our Father, we approach thee in Jesus Christ our Lord, believing that thou art what he revealed! Deliver us from doubt, help us to turn from all the contentions of men about what is and what is not essential to find in Christ the reality of thy love and grace! Amen.

Friday, 30th. John 15.

Robinson says: "The three fundamental words of this Gospel are light, life, and belief in him. Jesus is the light of the world who lights the way into eternal life for all who make the great surrender and travel the path thus pointed out. The great surrender constitutes the one and only valid proof of belief in him or loyalty to him. Chapter 9 presented and explained Jesus as the light; chapter 11, Jesus as the life; chapter 15 now presents and explains the belief in Jesus, or loyalty, by which the disciple becomes a partaker of that light and life. Loyalty, or belief, or faith, is in this Gospel more than personal devotion of a subordinate to his chief. In the synoptic Gospels 'to believe on' means to trust, but in Paul it means that and in addition to enter into partnership with, to come into close personal mystical communion with. This vital contact is fundamental also for John."

This is a valuable note with which to preface the study of Christ as the vine. Jesus evidently regards himself as essential to the spiritual life of men. He himself is subordinate to the Father, but if men are to have spiritual energy it must be through a healthy, perfect, disciplined union with himself. If we dwell in union with him, and if we cherish in our souls the ideas he has imparted, we shall find ourselves making large drafts on the divine, and not being disappointed. To obey him is essential to an abiding in his love, and such a life will cause men to experience a joy which is unique. They will live in the consciousness of being Christ's friends, sharing his secrets and aims. He is the dominant factor in their lives and in their souls. They will be aware of another will than their own, inspiring and directing their various movements. The church will articulate the spirit of her Lord. Jesus does not think that goodness is original in men, but it is derived from union with himself through the agency of the Father.

Now, such ideas imply a claim which must be met fairly and honestly. Undoubtedly its acceptance produces what we call Christian experience: its rejection may develop what we call a cult of Christ, but devoid of the glow and destitute of the saving power of evangelical religion.

O God, grant to us that discipline which will enable us to express more fully and worthily the joy, the peace, and the saving energy of our Master! May his life become more fully our own! In his name. Amen.

Saturday, 31st. John 18. 33-37.

The answers of Jesus to the questions of Pilate are utterly incomprehensible to a man of a purely political mind. Jesus has moved in a spiritual realm which has no substance and no significance to a man like Pilate. His ideas have been disturbing to the populace, and if so he evidently deserves to be beaten, but there is no ground for a capital charge such as has been brought against him, and so Pilate would let him go. Minds like Pilate's fail to appreciate the most dynamic forces in the world. Truth of any kind is resistless. Truth as it is in Jesus, moral and spiritual truth, is dynamic. It recreates men, and after such fashion that no shackles placed upon the wrists will be able to hold them captive. Being free in soul they will snap their bonds.

It was necessary that Jesus should understand Pilate. If the Roman governor were asking his question from the point of view of a Roman, Jesus never had suggested or imagined himself a king. If he were putting the question in the name of the Sanhedrin Jesus would have had to answer "Yes," for he had claimed and he did claim to be the Messiah, Jehovah's anointed king of the Jews. But he goes on to explain to Pilate that he is speaking not politically but morally, that his interpretation of the Messianic hope is a spiritual and ethical one.

Watkins says of verse 37: "He has indeed a kingdom, and he came into the world to be a king, but his robe is that of the majesty of truth, and his kingdom is to be established by his witness of the eternal truth which he had known with his Father, and which he alone could declare to man. He came to be a witness, a martyr, to the truth, and to send forth others to be witnesses and martyrs to the same truth, through the Holy Spirit who should guide them into all truth."

O God, teach us to recognize the authority of our Master! In all life's affairs may we remember that the kingdom and the power and the glory have been given him by thee. May we crown him Lord of all, and do the words he says! In his name. Amen.